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Gal 8 Pd

THE FIRST PARTE,  
Of the Eyghth liberall  
*Science: Entituled,*

Ars adulandi, the Arte of Flatterie, with  
the confutation therof, both very plea-  
saunt and profitable, deuised and com-  
piled, by *Vlpian Fulwell.*

Newly corrected and augmented.

*His diebus non peractis,  
Nulla fides est in pactis.*

*Videto.*

*Mel in ore, verba lactis,  
Fel in corde fraus in factis.*

*Caueto.*

Who readea a booke rashly,  
at randon doth runne:  
Hee goes on his arrant,  
yet leaues it vndone.

Imprinted at London, by  
*Richarde Fones*, and are  
to bee solde at his shoppe ouer  
agaynst *Sainte Sepul-*  
*chers* Church.

THE FIRST PART  
Of the English Libell  
Science: Abridged

And which, the first Edition, was  
the continuation thereof, both in  
laure and notable, besides and con-  
firmed by various Testes.

A second Edition, and augmented.

It is now printed  
in the City of London  
at the Sign of the  
Anchor, in the  
Street, near the  
Church of St. Dunstons.



Who receives this  
at London, and  
see goes on his errand,  
but leaves it undone.

Printed at London, by  
Richard Jones, and are  
to be sold at his shop, over  
against St. Dunstons Church.

**A Dialogue betweene the Author  
and his Muse, as touching the dedica-  
tion of this booke.**



**M** frendly Muse leaue Parnas hill a while,

Author

I craue thy ayde and counsaile now at neede;

Lend mee thy laurel crown to guide my stile,

**D**R E D deuies my minde to doubt of such

Pay I be bold this rude booke to addres, (spee

To her who is a Mirroꝝ of worthinesse.

**B** lush not at all (thou bastard) in this case,

Muse.

**V** nto the best, best welcome is goodwill,

**R** efrayne thy doubt, and hope for fauours grace,

**G** iue mee the charge to rule thy rusty quill:

**L** E Y all thy care vpon her curtesie:

Whose noble hart knowes all humanity.

Thy wordes (my Muse) some hope of hap doth yeld,

Author

But yet I feele a conflict in my brest:

And whether part may win in mee the fælde,

My staggering doubt vncertayne yet doth rest:

Before mine eyes a platforme doth appeare,

Of all her worthinesse as thou shalt heare.

If learning may lifte by her fame to skies,

Her laude is sent vnto the highest throne:

If vertue baunt, a losse hir honor flies,

In godlines hir like is rarely knowne,

For noble nature, and for curtesie,

What should I say, my pen cannot deserue.

May I not then be ouer saucy deamd,

To make a match as this so far vnfit.

May I haue hope my booke to be esteemd,

That shewes not forth one dramme of skill ne wit:

Nay, nay, my Muse, I am resolute in minde:

My vnderferts, shall slender fauour finde.

Ah simple sot, I cannot choose but smile,

Muse.

To see how thou dost maske in follies net:

All

Thou

## Betweene the Author and his Muse.

Thou seemst abashed of thy homely stile,  
Learne this of mee, and doe it not forget,  
Where learned skill her golden gyftes doo place:  
Good will vnlearned shall finde fauours grace.

Where vertue keepes possession of the best,  
And godlinesse doth harbour in the hart,  
Scozne is exple, shee doth disdain detest,  
From noble nature, fauour doth not part.  
Shun not to shew the fruites of thy good will,  
No shame ensues where meaning is not ill.

The simple beast that feares the Lions lookes,  
Is flesht at length by fauour once obtaynde:  
Though (as thou sayst) vnskillfull bee thy bookes,  
Yet thou ere this hast fauours friendship gainde.  
Her noble spouse, thy booke did not disdayne,  
While in thy best like skirmish did remaine.

Where Milde is first, Redethen what both ensue,  
Milde mindes are alwayes matcht with curtesie:  
Dread not at all, shee will boughsase to beu  
Thy booke if thou appoche with modesty,  
No tricke of loue or Venus wanton toyes,  
Are herein pend, to seade sonde louers loyes.

If coy conceit of curious eloquence,  
Had fixed foote within her learned minde:  
Then were it time for thee to fly from hence,  
To hunt for termes that hardly thou maist finde.  
But why doe I, to thee this lesson tell,  
Shee is none such, and that thou knowest full well.

Then on I goe, God sende mee lucky spade,  
In humble wise, to craue her fauours grace:  
Adeu dispaire, on hope my hart shall seade,  
With full assurance of her frendly face.  
And this I vow, and shall persourme thesame,  
In prayer to recorde her noble name.

While life doth last.

To the Right noble and vertuous  
*Lady, the Lady Mildred Burleigh,*  
VVife vnto the right honorable Lorde Treasurer  
of England, Vlpian Fulwell wisheth perfect  
Felicitie.



Hen I had taken a view (right honorable and vertuous Lady) of the great and greuous enormities, that issue from the filthy fountaine of pestilent flattery, the practitioners wherof (as it is sayde) are the most pernicious of al tame Beastes, I was iustly moued, or rather vrged in conscience, to display the wicked and impudent exercises of the flattering floake in these dayes: Not that I thinke my selfe the meetest man to take this charge in hand (beeing very rude both in phrase & also inuention) but rather to call the fine sorte of writers that now swarm in England, to leaue the currant handling of Venus Pageants (wherin they shew their excellency) and prosecute this, so necessary matter to bee inuieied at, as a pestilent weede in a pleasant Garden, most necessary to bee Irradicate.

I shall not neede to flye to the Poet Homer for his ayde in discription of the Syrens, seeinge that thus our vnhappy age is furnished with Mermaydes, whose luring songes yeeld such daynty and delicate tunes to the eares of ambitious & vaine glorious people, that while they seeme to swim in the flood of Fortune, they sinke in the stinking puddle of folly: but the wiser sorte follow the example of Vlisses for the auoydinge of their sweete venemous enchauntmentes. And as it is well knowen that your L. haue stopte your eares against their magicall incantations, as a patterne of prudence  
and

## *The Epistle.*

and discretion, for others, (both therein and in all other commendable vertues) to imitate: So I am bold, humbly to desire your honour to bee my Patronesse in this my inuectiue against that liberal science, which though I haue (by a contrarye) termed it the *Eyghth liberall science*,, not that it contayneth in it any liberalitye of vertue or honest knowledge, yet because benefites are so liberally contributed vnto it (as dayly experience sheweth.) And if any Scycophant wil captiously turne vpon mee, the pyke of this edge toole, for any thing in this Epistle vnto your L. contayned, I doubt not but casely to auoyde his assault, with a great multitude of witnesses. For the abandoning of which filthy Arte, I refrayne to write that which common knowledge and publike report do of your L. worthinesse dayly testify. And although I may seeme very presumtuious, to aspire to so noble a Patronesse, with so slender a present to so learned a Lady, with so rude a Treatise, yet the great curtesie that I haue both seene & receiued at your L. handes, hath enforced mee to expresse my dutifull gratuity, with this my very simple & vnpolished peece of worke, in the acceptation wherof, I shalbe moste bounden vnto your honour, with my humble & hartty prayer vnto almighty God, both for you and my good Lorde, whom God preserue to the inestimable comfort of the common wealth of this Realme.

Your Honour's most humble,

*Vlpian Fulwell.*

To the Freendly Reader,  
*Ulpian Full Well.*



**U** Doubt not at al (gentle Reader) but that I, for my industry in detecting this eyghth liberall Science, shall bee reputed with many sapientum octavius, the eyghth wise man: that is as wise as Will Somner, but I shall contente my selfe with such reputacion, rather chosing to be truthes drudge, then fortunes flattering dearling. And I can not but greatly lamente, that so many in these dayes doo so adict themselves to the filthy trade of flattery, wherby both Noble men, Gentlemen, and good natured men are abused: & foles flatterers, dissemblers and gesters, noseled in impudency, and nourished by petty theuery, like the waspe that liueth vpon the labour of the paynefull Bee. And although such Waspes will for this my labour doo their endeouour to stinge wee for my paine: yet I will bee so bold with them as to tell thee (gentle Reader) what they are. Such they are as lye at receite for the fruites of other mens desertes. They catche the birdes, for the which other men beate the bush, and such they are, as with their detestable practice of flattery, withdrawe men from the study of vertue.

And this their execrable science hath so peruer-  
ted the ... of many in this age, and hath taken

## To the Reader.

such habit in mans affections : that it is in moſte men altera natura, and very difficile to bee expelled : yea, the very ſucking babes hath a kinde of adulation towards their Nurſes for the Dugge, which (in my iudgement) comineth vnto them by corruption of nature : and as they grow in reaſon, ſo they increaſe therein, vntill in time it is turned fro greene and tender addulation, to ripe and perfect diſſimulation, except by good education the ſaine bee preuented. If I ſhould generally condemne all men of this foule crime, I might iuſtly be blamed, yet may I bouldly ſay, that in compariſon of the multitude, very few there are, whoſe hartes and tongues are not ſtayned with the blemiſh of flattery and the braches theroſ: namely diſſimulatio, Deceit, wicked perſwaſions, with ſuch other like ſiniſters practis. How common a thing is it, to ſee one man embrace another with ſuch freendly ſalutations, as though they were knit in the inſoluble knot of perfect frendſhip, and yet a man may buy as much loue at Bplingſgate for a boxe on the eare.

How ſhifte ſome men with goulden wordes to promiſſe, and how ſlacke to perſorme : how eaſie to haue a freend in wordes, and how hard to finde one in deedes : And certes, if I ſhould particularly deſcend to the very Begger, I ſhould both bee too tedious in this Epistle, and alſo publiſh the effecte of my ſeconde parte of this matter, (as yet to come.) Deſiringe thee not to wreſte my wordes  
vnto

## To the Reader.

vnto a worse sence, then my playne meaninge hath pretended: and where thou findest this name Fortune, my meaning is the selfesame blinde Dæmon, that the Poets speake of, vnder whose name and person, they comprehend earthly prosperitie, which wee daily see to bee vnegally, and vndiscretly distributed: and her stately pallace, is the wide worlde, wherunto all men haue ingresse and egress: and thus dooing, thou shalt both gratify my desire, and hasten mee forth vnto my second part: Until which time (gentle Reader,) I pray thee let not this my beginninge offend thee, except thou be one of them that is here rubbed on the gall: but trustinge that thou art one of Lady Truethes retinue, I submit my labour vnto thy censure, wishing thee thy hearts Desire in God. Vale.



Vlpian Fulwell



¶ A discription of the seuen liberall  
*Sciences, into whose company the eight*  
hath intruded her selfe.

*Grammer.*

**I**F learning may delight thy youthfull brest  
If tender yeares to skilfull lore bee bent  
Approche to mee, vouchsafe to bee my guest:  
My entertaynement shall thy minde content.  
My key in hand shall ope the gate of skill,  
My Booke on brest shall teach thy tongue and quill.

*Logick.*

**F**ROM *Grammers* Schoole approach to mee with speede,  
Where thou maist learne the rule to reason right,  
I geue the fruit, though *Grammer* sow the seede:  
In mee thou maist decerne the darke from light,  
My fastened fist much matter doth import,  
Cought in few wordes fit for the learned sort.

*Rethorick.*

**W**HEN *Grammers* grace, and *Logickes* learned lore,  
Hath deckt thy minde, and mended nature well,  
My golden study shall yeeld thee such store,  
Of flowing wordes and phrases that excell.  
Lo here with open hand I do display,  
The flowing flood of eloquence alway.

*Musick.*

**W**HEN mistie clowde of drouping dumpish head

Doth

Doth driue thy minde to plunge in pensiue poole,  
The clog of care that soking sorowes bread,  
Is cleane shakte of, by entring to my Schoole.  
My dainy tunes do yeeld such sugred sap,  
As drawes ech blisse, and driues eche foule mishap.

### *Arithmetick.*

**B**Y Sciphering Science, lo my summes I cast,  
By wit and weight, I wonderous thinges contriue,  
With bunch of keyes, my counts are lockt vp fast:  
In mee thou maist see how thy wealth doth thriue.  
My armes and brest, my legs eke naked bee,  
To shew that trueth and plainenesse rests in mee.

### *Astronomy.*

**F**ROM earthly skill vnto the lofty skies,  
My globe and I, will shew the lore of light  
Thou shalt foresee what tempest will arise,  
To thee such secrets shall appeare in sight.  
That Starres and Planets shall thy mates remain,  
And thou a fellow with celestially traine.

### *Geometry.*

**B**Eholde the Compasse and the other tooles,  
Wherwith I worke such wonders as seeme straunge,  
My Rule and Quadrant, are no bookes for fooles,  
A learned scull must in my precepts range.  
Now when thou hast vs Sisters seauen obtainde,  
A worlde of wealth and wisdom thou hast gainde.

*Bii*

*Adulator,*

## *Adulator, or flatterie.*

**B**Eholde the bragges that Sisters seauen haue made,  
Suruiew their vaunts that seeme to shine so bright  
My glittering skill shall clips them in the shade :  
In mee appeares the beames of perfect light.  
My flattering tongue shall gaine more then they all,  
I geue the trip and they shall take the fall.

*Grammarians* gaine nought els but bread and cheefe,  
Perchance dame *Logick* haue a small reward,  
*Nete Eloquence* will pleade for slender fees:  
*Nice Musick* as a *Minstrel* men regard,  
*Arithmatick* obtaines but litle thrift,  
*Astronomy* serues for a simple shift.

*Geometrie* may iog on barrells bun,  
And drinke the dregs when liquor al is spent,  
My golden Art the game and gole hath won :  
To my sweete skill, eche hart and eare is bent.  
The Well of wealth my Science doth contriue,  
Then learne my lore all ye that meane to thriue.

To mee doth flow the flood of happy state,  
In mee is matcht a masse of worldly blisse,  
No sturdy storme my fauour may abate :  
For Princely eares my presence may not misse.  
I spin the threed and weaue the web of hap,  
And none but I may sit in Fortunes lap.


The

## The first Dialogue betweene the *Author* and the *Printer*.

*Author.*

FVll well I do finde, that Fortune is blinde,  
her wheele runnes by chaunce:  
VVhen shee list to frown, the wise she throwes downe,  
and fooles doth aduaunce.

*Printer.*

 Ir, I doo not a litle maruayle  
that you seeme so to blame Fortune, whose fa-  
uour, I suppose, you haue sufficiently enioyed  
from time to time, wherfore (mee seemeth) you  
shew your selfe very vnthankful for her good gifts on you  
bestowed.

*Author.* In dede, my olde fellow and friend W. H. (I  
deeme you are guided by this Proverbial reason,) Fortune  
sauoureth fooles, Ergo Fortune sauoureth Fulwell, but all  
olde Proverbs are not alwayes true, for then should I be  
very fortunate, but I will render vnto thee the cause that  
I am out of her grace and fauour.

*Printer.* Sir, I pray you let mee craue that curtellie at  
your handes, so may I happely learne the cause why thee is  
my professed enemy also.

*Author.* First thou must vnderstand, that I was ser-  
uant a long time vnto Lady Hope, who in fine, was minded  
to preferre mee vnto the seruice of Lady Fortune, & when  
my sayd Maistres perceiued that this blinde Goddesse was  
determined to entertaine certaine men into her seruice, &  
bestow on them very liberally, shee sente mee to Fortune,  
with her letter of comendaciōs, the tenure wherof ensueth

¶ Most bountifull Lady and my good Cosin (Dame For-  
tune) your approoued friendship towards mee at all times ex-  
tended, emboldneth mee to write vnto you at this presente

## The first Dialogue

in the behalfe of this bearer **W. F.** my seruauit, whom to preferre vnto your Ladships seruice, is my desire, and earnest suite vnto you, of whose approoued fidelity (vtterly voyde of dissimulation and flatterie) I geue you warrantize, and in entertaininge of him you shall do mee a very acceptable good turne. Thus with hartly salutations, I wishe you as vnto my selfe, from my house at **A.**

*By your very louinge Cousin  
Lady Hope.*

**Printer.** Truly this was a very louing letter, and (in my iudgement) you were happy to haue so freendly a **Mistresse.** I maruaile that vpon the deliuery of this letter vnto **Lady Fortune,** shee made not you chiefe ruler & orderer of her house.

**Author.** Nay nay, one clause of this letter dasht al the rest, and made mee lose my golden seruice.

**Printer.** What clause was it I pray you?

**Author.** These are the words that marde all, (vtterly voyde of flattery and dissimulation.)

**Printer.** Why: then I perceiue that flattery and dissimulation is the way to win **Fortunes** fauour, and certis now I see plainely the cause that I haue bene alwayes alienated from her fauour, and a continuall subiecte to her frownes. But I pray you, had you a flat denial at the first, or els by some pety sleight of circumstance.

Fortune fauoreth none but flatterers

**Author.** I wil disclose vnto thee the order of my coming to her Court, and of my entertainment there. At my first entry into her Court, I set aside bashfulness, knowing that boldnes hath moze free passage into the Court gates. The with my Courtlikest fashio that I could, (being indeed moze carterlike the Courtier like) I prest my self into the Chamber of presence, my threedbare cloke was markt of many, & y rest of my attire agreable therunto, was mockt of most, but specially of them that swinged by & downe in brauery of other mens cost, and I was thought very saucy and maslapert. And amonge the rest, one lusty Courtiour (whose name

## of the eyghth liberall scieuce.

name as I vnderstood afterwards, was double Diligence) Double diligence  
asked of mee how I durst presume to inuelt my balde cloake by their bzaue garments. Sir (sayd I) the basenes of mine  
doth encrease the beauty of yours. This gentleman was  
so proud of his Pecoockes plewms, that to ostend his bzaue-  
ry by my contrary, was willinge to walke and talke with  
mee in the Chamber of pzeſe, vnto whom at last I bzake  
my minde, and the cause of my comming to the Court, and  
when hee vnderstood that I had letters to Dame Fortune  
from her Cousin Lady Hope, he welcomed mee very frænd-  
ly, and with small intreatie became my Soliciter vnto his  
Maistresse the Lady Fortune: by meanes wherof I was  
called into the pzeſence of this blinde Goddesse, whom whe  
I saw, I found the Poets and painters true men and not  
lyers, for shee was muffled from her chin to the top of her  
temples, & it so fell out that as I came in, shee was blindly  
in bestowing of her giiftes, in such sorte, as I haue seene  
the Pzeſt in time past, deale holy bzead, shee gaue to much  
to very many, but ynough to none, Superfluity sate alofte,  
but Sacietie was shut in prison, and as did the rest, so did I  
holde out my hand for her beneuolence. I gaped wide, but  
other snatched vp the benefits befoze they fel to the ground,  
I stretched forth my arme & opened my hand, but I could  
finger nothing, shee crossed my hand with many bare bleſ-  
singes, but the giiftes fell on both sides of my fist and none  
right: it rayned pottage, but I wanted a dish: there might  
I see holwe some of William Sommers kynred had their  
handes full, Pierce Pickthanke filled his purse, Fraunces  
the Flatterer flourished in wealth, Crispin the Counterfaite  
was compted a ioly fellow, Dany Dissembler had wealth at  
will and in great estimation, but to resite y detestable crew  
of soles, flatterers, and parasites, that receiued giiftes of  
this blinde Lady Fortune, would be to tedious to describe.  
At last I espyde in a cozner all solitarily, a beautifull Lady  
of cumly feature, in very modest attire, and shee noting my  
simplicitie, amongst such a sorte of snatching companions,  
come hyther thou simple soles F. (quod shee) for thou art very

## The first Dialogue,

Truth a  
poore Ladye.

vnegally matched. I approached vnto her, and that so much the sooner, because I saw the doale deuided, and nothinge fell to my share, hoping to haue had somwhat at her hands. But when I had communed with her a while, I perceiued shee was as needy as my selfe, and as like to beg of mee as to geue any thing vnto mee.

Printer. I pray you what was this Ladies name, and what communication had you with her?

Author. Her name was Lady Truth, a wight (at that time) abiecte from Fortunes presence, yet not so allwaies, for when Fortunes giftes chanced into the handes of the vertuous and honest sozte, her share was alwayes therein, which somtimes hapned: and thus shee rubbed out amonge the rest, and to begin, shee ripte vp vnto her whole secrets, and of the state of Fortunes Court in forme folowing.

Truths  
communicat  
ion.

Gen. 4.

I assure thee I haue passed the plunges of this transitorie worlde bytherunto, with very variable chances of Fortune, and yet by the power and prouidence of the eternall god, I haue escaped that vtter subuersiō, which my worloly aduersaries haue practised against mee. In the beginning, I was persecuted by the viperous broode of cursed Caine, vntill the Almighty Ioue, in reuenge of my quarrell, sente an vniuersal deluge ouer the face of the whole earth, to the vtter extermination of all worloly creatures (except Noah and his familie, and those that by Gods appointment were with him preserved in the Arke, by whome the worlde was againe renewed. Then as after stormes and tempest, faire weather doth ensue, so were my troubles turned all to ioy, and my former aduersity changed to present prosperity, vntill a most wicked wight and abominable strumpet, called Lady Pleasure, began with many subtil sleighes & secret practises to allure vnto her filthy delights the affections of mortall men, who so greatly preuayled in her proceedings, that with her Siren like songes and sugred delights, lanced with bitter gall, shee wan the harts of al my adherents, sauing a very few, whom God had ordained to assist mee, & chieflly these thre noble Ladies, Faith, Hope, and

## of the eyghth liberall science.

and Charitie, by which comfeytable companions, I was  
preserved from the deepe dungeon of dispaire, into which  
filthy Cave, my enemy Dame pleasure would have caste  
mee. Thus in this second age, in which time I was con-  
uersant amonge the holy Prophets and men of God. I en-  
dured many sharp assaults, and hard skirmishes, to tedious  
at this time to declare. But at the last, it pleased the Crea-  
tor and former of the world to sende his onely and beloued  
Sonne in the shape of man, to ayde mee with his deuine  
power against my enemies, who (for my sake) was behe-  
mently persecuted, and suffered many notable iniuries, of  
whose birth, life, death, and ascendinge to his Heauenly  
Father, I neede not to the discourse, beinge a professor of  
holy writte, and hee was no sooner departed from the earth  
to the celestiaall Throne, but I ioyned my self with his A-  
postles, and so consequently vnto their successors, til at the  
last it was the god will & pleasure of God, to raise vp godly  
Christian princes, to the maintenance of mee, against my  
great enemies. When was I planted most flourishingly as  
a Goddesse on earth, and was enthronised in Churches by  
publique consent, and my hatefull aduersary Lady pleasure  
for shame hid her face, yet ceased shee not by secret conspi-  
racy, to moleste this primatiue Church by pompous set,  
with traitterous heretikes, but my noble champions, the  
famous Doctors kept them so stoutly at speares poynt, that  
they had no power to annoy any parte of my dominion, al-  
though they somewhat molested the same. This so rauisht  
the hartes of men in the loue of mee and my Church, that  
hee deemed himself the happiest man that could heape most  
treasure on mee and mine, but as it alwayes falleth out,  
wealth bewitcheth the minde of man: so was it the ruine  
and vtter decay of my flourishing estate. For Dame Plea-  
sure, lurking in a corner like a Cockatrice, perceiuing my  
retinue to wallow in wealth, sent secretly amongst them  
in disguised attire, these three pernicious Hags of Hel, as  
Ambassadors to parle and treate for peace between them  
and her, the first was Fleshly Appetite, an impudēt harlot,

Prophets.

Christ perse-  
cuted for  
truthes sake.

Apostles.

Christian  
Princes.

Doctors.

Wealth bew-  
itcheth  
mans minde.

## The first Dialogue,

the second pride, the thirde ambition, and they so preuailed, that my trayne became frends with her, and rebelled agaynst mee. Thus was shee aduanced, and I throwne downe, then was I compelled to seeke my habitation among tempoꝛal pꝛinces, and noble pꝛeres but my enemies were so mighty, that they constrayned many potentates, to haue of mee small regard, yet the deuine power so prouided foꝛ mee, that I was not, noꝛ am not utterly frendles, and beeing aduertised by a Sister of mine, named Ladye Vertue, that I am had in great veneration at this time within the realme of England, I am determined to addꝛes my iurney, as wel foꝛ the singular good repoꝛt that I hear of the most renowned Quene of that realme, compared to the godly and vertuous Quene of Saba (Elizabeth by name) as also foꝛ the good hope of welcome vnto that famous nacion. And in this wandꝛing pilgrimage, I chanced vpon this Pallace of blinde Fortune (as thou now seest wherin I haue noted great liberality with no lesse parcialitie, wise men beate the bush and fowles catch the birdes, valiaunt men cracke the nuttes, but cowards eat the curnels. Thus as I sit, I see and smile therat. Among the rest, I saw when Homer came vnto this Court, accompanied with the nine Muses, vnto whom I slept (knowinge his intente) and like cole Prophet vttered vnto him these wordes.

Moner.

Friend Homer though you seeme to come  
with garde of Muses nine,  
Bring you nought els? nay then adewe,  
goe feede amonge the swine.

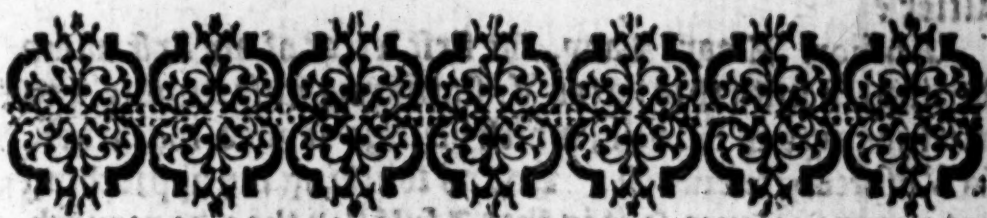
**A**ND full truely proued this prophesie, foꝛ while he was liuing, hee was litle regarded in this Court, but beeing dead, the great conqueror Alexander spake of him much worshipping. And so it saꝛeth heare, wise men are not wanted, till they are lodged in their graues. And although

## of the eyghth liberall science.

I know full well, that there resteth in thee no extraordinary wisdome, nor scant so much as should serue thy turn, yet the experience that I haue in this Courte, and by the coniecture of thy nature, I dare assure thee thou shalt haue a coulde sute, if thou haue ought to dooinge with Ladye Fortune.

Madame (quod I) I haue attentinely harkened vnto your tale euen from the beginning, and am soze for your misfortunes, which to redzesse I would it in mee rested. And if it bee your Ladiships pleasure to repayze vnto the Realme of Englande I will bee your man, and I doubt not but there you shalbe entertayned very noblye, bothe in the Court, Citie, and Countrey. Notwithstanding (good Madame) I will bee so saucy as to bestow you for your prophecie agaynst mee in this my sute vnto Ladye Fortune, because I know that your woordes cannot bee false, you beeinge as you are (Ladye Trueth) notwithstanding boyde of all hope, I will approche vnto her with my message, and then will I keepe my promise in waytinge on your good Ladiship. Now frende Winter, if you list to heare howe I speede, reade this Dialogue followinge.

The Author  
exhorteth  
Ladye Trueth  
to come into  
Englande.



C ii

The

## The seconde Dialogue betweene the *Author, and Lady Fortune.*

Author.

Haphazard dame Fortune, your wheele runnes to fast,  
You lifte vp a foole, and a wiseman downe cast.

Blinde For-  
tunes comes  
from almes.



Fortune. What malapart iacke is it that so  
sancely checketh my doings: it were moze fit  
for him to sit by the heeles in the porters lodge  
then so presumptuously to pzeate in our pzeesce.  
Althougb I winke, yet am not I so blinde, but  
that I can perceiue thy bold appzoching aboue thy degree.

Author. Deare Lady Fortune, as I am sozr for that  
I haue so sodainly offended you, euen so I am right ioyus  
for your sodaine depzination from your blindnes, trusting  
that your Ladiship will y rather vouchsafe to peruse these  
letters that I bzinge vnto you from my good Lady e Pal-  
meresse, the Lady Hope.

Fortune. If thou be sernannt vnto my Cousine Ladye  
Hope, thou art the better welcome to my pzeesce, and I  
pardon thy former saucines. But befoze I peruse this let-  
ter, tell mee what is thy name, and by what frendshippe  
thou werest admitted into this place, beeing clad in so simple  
attier?

Author. Deare Lady, the first letter of my first name  
beginneth with this letter V. signifying vnfortunate, and  
my surname is Fulwell, which beeing ioyned togeather,  
is Vnfortunate Fulwell. And as touching my appzoching  
into your pzeesce, so it is that I fulfilled the olde pzouerb  
(who so bolde as blinde Bayarde, but I came not to this  
place without a backe burthen of mockes and tauntes.

As for me ex-  
cuse I would  
you had cum  
sooner.

Fortune. While thou hast bin telling thy tale, I haue  
perused the letter, and considered the contentes therof, and  
I wish thou hadst come a litle sooner, while I was in dea-  
linge of my doale, that somwhat might haue fallen to thy  
share.

Author. In dede I had, as somwhat hath some sauoz,  
so

## of the eyghth liberall science.

so nothing doth no harm, but I was present at your doale, and yet may carry away my gaines in mine eye, and not blemish my sight. I confesse your hand blessed mee verie often, but I feele no vertue to consist therein, so that I can make no great bzage of my gaynes at your handes.

Fortune. Right now thou madest confession of thy boldnesse, what sodaine bashfulnes possessed thee, that thou fearedst to snatch out of my handes, as well as others.

Author. Truly Madam I was neuer instructed in the schole of scamblinge, and now I am to olde to learne, but quietly to stand at receit to take vp nothing.

Fortune. When art thou utterly unable to thriue in these dayes, but now to the purpose, my Cousin Lady Hope hath written vnto mee very friendly in thy behalf, that I should take thee into my seruice, but one clause therein con- teyned maketh mee deeme thee very vnfit for my Court.

Author. May it please your Ladyship to shew me where in my vnabilitie consisteth.

Fortune. As thou sayst, thy name is Vnfortunate Fal- well, so I perceiue thy deserties agree therunto, for except thou bee skillfull in the Eyghth liberall science, thou canst not enjoy either wealth or any speciall fauour.

Author. Cruely Madam, I haue beene a block heedy scholler all dayes of my life, and not utterly ignorant in some of the seauen liberall sciences, although cunning in none of them al, but certes of the eighth I neuer heard vntill now, wherby I see the longer a man liueth the more hee may learne. Wherfore I pray you Madam touch safe to let mee vnderstand somewhat of this science at your handes.

Fortune. For thy Maistresse sake I will do so much for thee, it is called ars adulandi, and well deserueth to bee reckoned among the liberal sciences and may bee called Scien- cia liberalissima, because it hath more liberalitie contribu- ted vnto it then is to any other Art, and of it selfe liberally bestoweth her skill on as many as are willing to study the same. It consisteth more in practises then on preceptes,

Many haue  
not learned  
to thriue.

All fawning  
flatterers are  
vnfit to serue  
in Fortunes  
Court.

The eyghth  
liberall science  
the nature of  
it, & wherin  
it most consi-  
steth.

# The first Dialogue

and the first principle of it is this, qui nescit similes nescit  
vivere. He that knoweth not how to dissemble cannot yet  
how to live. Now that I have directed thee thus farre  
in this science, go study the same diligently, and practise it  
effectually, and then come unto my court agayne.

Author, But is there any universitie wherin this science,  
is studied:

The world  
is full of such  
Graduates.

Fortune. It is both studied and practised throughout the  
world, & thou maist have enstrutors in every citie, towne,  
village, and hamlet, yea, & almost in every private house,  
wherfoze learne with speede, or els live like a very scold,  
and so farewell, for I can no longer attend thee.

Fulwels farewell vnto dame Fortune.

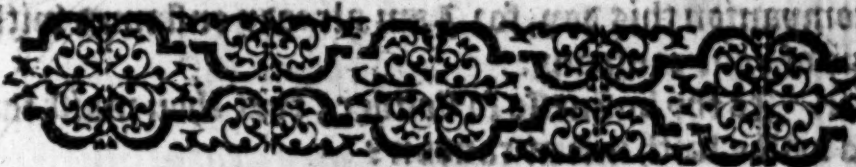
F Farewell thou forward frowning dame, the fountaine still of foolies:  
I list not learne thy fawning loare, I loth thy flattering schooles:  
For tract of time by tryed truth, shall turne thy whirling wheele,  
And throw him from thy tickle top, to tumble at thy heele.  
My deare date shall dye the line, to Atrops fatall blade,  
Er I unto thy filthie art, will frame my living trade:  
Let greedy neede make olde wities froe, to fill their rusty hunch:  
Let Gnat feede his hungry panche, I list not to bee such.  
Let Aristippus cogging skill, the itching cares still rub:  
And I with playne Diogenes, will tumble in a Tub.  
Where wee with rootes will take repast, with conscience cleare possesse  
Before the fane, with tongue in mouth, quite from the heart in brest.  
Now therfore thou dotting dame, I do disdaine thy skill:  
And while I live agaynst thy loze, I will direct my quill.  
Thy fruite with filthie taste is fraught, yet faire to view of eyes:  
Wherunder pryue porson larkes, and secret bentme lyes.  
The sap is sweete and pleasant bane, yet feedes the foolish minde:  
Such grasses so set on rotten stacks, such fruite must yeeld by kinde,  
I rather choose the homely dish than holesome drinke both holde:  
Then sugred wine with porson fault, in cup of glittering golde.  
Is thou hast alwayes scorned my state, so I doo thee disdain:  
That pleasure is so dearely bought, that purchast is with payne.  
And glorious though thy gyses appeare, yet tickle is the stay:  
And hateful heartes pursues with grudge, the golden gyses alway.  
And when thy wimble forced frownes vpon the welthy wight:  
What sor is hee so simple then, that shewes not forth his spight.

Then

## of the eyghth liberall science.

Then hee pooze wretch that erst was set full nicely in thy lap :  
Lyes prostrate at ethe Peasants foote, to wayle his wofull hap.  
When flud of wealth is turnd to eb, what greater greefe may bee :  
Two contraries extreamely plasse, both ay full yll agree.  
Doo hee that hath bene finely fed with sweetnes of the bower :  
Most greivously sustaynes the change, when hee castes of the sower.  
The meane estate, that thee contemnes, in stedfast boat doth row :  
The Ship in safegard most both passe, that beares her sailes but low.  
And for my part, I force thee not, thy frowne I can sustaine :  
For if thou cause my speche fall, I fall but in the playne.  
This vantage then I have by right, to vaunt where euer I goe :  
That I may sit and smile at thee, that have deceivd thy foe.  
But most of all I must needs muse, that wisemen seeke thy grace :  
With troubles so attend on them that have thy friendly face.  
But some can vse thee in thy kinde, whom thou hast finely fed and dyd  
And are not now to learne I frow to bring a hake to bed.  
Let them that lyt that hazard try, and trust in thier repose :  
As I by thee no garnes doo seeke, so nothing will I lose.  
And thus farewell, I will retorne to Lady Hope agayne :  
And for a token I thes sende, a doringe fygge of Spayne.

FINIS.



The

## The thirde Dialogue, between the *Author and a Frier.*

Author.

A Fox or a Frier, who fasting doth meete:  
Presageth yll Fortune to lie at his feete.

A gentle and  
true in terpre-  
tation.



**F**rier. In very deepe that olde prouerb is not to  
be disproued, for I dare anouch the trueneth ther-  
of, and yet (gentill Sirra) it is not as you vnder-  
stand it, for I know you construe it as thus: if  
you meete with mee or such as I am, or with a Fox in a  
moyning (you beeing fasting) that then it prognosticateth  
yll lucke vnto you that daye, but the true construction is  
cleane contrary, and is thus to be vnderstood. If you meete  
with a Fox in a moyninge that hath not broken her fast, or  
a Frier that goeth from the place where hee was harbozed  
without eating any thing, it may well pretend some mis-  
fortune. For a Fox purloyneth all the night, and retur-  
neth to her Berry with a full paynch: And a Frier issueth  
not out of the doores without his breakfast both in his bel-  
ly and in his budget for sayling.

Author. I am right ioyous that I haue met with so  
noble a Doctoꝝ this moyning, at whose handes I haue al-  
ready learned one lesson, and by whose company I hope to  
attaine moze skill. I pray you Maister Frier let mee be  
your companion this day, for I am already enflamed with  
the loue of your company.

Frier. Is thy businesse so slender, that thou maist in-  
tend to walke with mee at randon?

Author. My businesse is soone dispatcht, for I haue  
nought to dooyng this day but to make loytringe pinnes.

Frier. It sayth good fellow, then, then is thy occupaci-  
on and mine much alike, and mee seemeth by thy attire,  
thou thziuest but slowly with thy trade, or els thou art one  
of them that cannot thziue for shame, howbeit (because  
thou seemest to be a good fellow) I will for good fellow-  
ships sake teach vnto thee the eighth liberal science, which  
is

## of the eyghth liberall science.

is a very profitable art, wherein (I iudge by thy estate) thou art utterly ignorant.

Author. And are you maister Frier, a student in that Science?

Frier. Yea sir that am I, and in degree above a student, for I am an auncient practitioner therein, and thinke my selfe sufficient to procede Doctor in that faculty, so good an opinion I haue of my selfe.

A Doctor in  
knaucry.

Author. It is like that you are very well sene in the olde liberall Sciences, and in other good studies, that you are so excellent in this new found Arte.

Frier. Nay verely, I count him a scoule that beateth his bzaines about many matters, and hath no excellency in any one, wherfore I haue let aside all other studies to attayne to the very perfection of this onely Arte, wherby I am welcome whersoever I come. The name of it is, as adulandi, The arte of Flattery. And there belongeth vnto it, glosinge, rogginge, doublenes, dissimulation, iestinge and railing, with many other branches as in practise is very easie to bee learned. But euery man that weneeth to win credit by his art, may not bee rashe in makinge his choyse of these branches, least hee bee espied, and so discredit himselfe. I will not mention vnto thee of the courtiers practise, nor of the homely Country mans handling of his matters, nor of any others, but I will reueale vnto thee which of these branches I haue chosen, and how I vse it.

Some one to  
be followed.

Author. My eares are prepared to heare your discourse I pray you begin.

Frier. Thou knowest that it is my profession to wander as a pilgrim, from place to place, and am an authoised begger, my roule is my passport, and my shauen crowne my credit. And when I first began to wander, I was utterly unskillful in this art before mencioned, at what time my order was to geue hollesome & godly counsell vnto my good Dames of the Country, and would sumtimes checke their wanton children, when I saw them rude and lasciuious, insomuch that at the laste, when I was espied comminge

D

into

## The thirde Dialogue,

**A bold geste.** into any Willage, the childezen, yea and their mothers also would shut their doores agaynst mee. I (knowinge the cause of their dislikinge mee) was so sauey as to draw the latch, and boldly entred into the house, for I was as perfect of the way in, and also of euery corner in the house, as was the good wife her self. This was no poore mans house but a good fat farmer, and my Dame was a lusty wench and had a rowling eye. And when I came into the Hall, there was shee and her two daughters with her, the elder of them beeing but twelue yeares of age, and the yonger ten yeares olde, and her onely sonne lying in the Cradle. God blesse my good Dame (quod I) and God be heare. &c. Let it not offende you (my good Dame) that I rushe in so boldly vnto you, for I was this night warned by God in a vision, to bringe you good tydings, and the spirite that appeared vnto mee reuealed as I haue already found, the wordes that hee spake were these. Frier Frances, I charge thee that this day about ten of the clocke in the forenoone, thou repaire to thy good benefactor I. G. and will her stedfastly belæue, that whatsoever thou shalt say vnto her, is as true as the Gospell, and at thy first comminge, thou shalt finde her doores shut against thee, notwithstandinge, enter in boldly, & thou shalt finde her & her three children with her in the Hall, but her husband shal bee at plowe in the field (which I new before I came thither) & thou shalt say vnto her, set your seruantes that are about your house, to such worke as they may not come to heare the secretes that I haue to reueale, and also let your two daughters bee seclused from our presence, and then (Frier Frances) I will sende to thy minde what thou shalt say.

**Author.** Truly this is a proper ceremonial beginning, but was shee not doubtfull least some body shoulde come in and take you so suspiciously together.

**Frier.** Nay, we Friers are at a good point for such matters we are not suspected because we are accented men mortified fro fleshy lusts, & are authorised to shewe both me & womē.

**Author.** Latet anguis in Herba, I doubt least vnder your  
cloake

## of the eyghth liberall science.

sloake of simplicitie, lurketh a huge heape of subtilty, and I feare mee least you be one of them that Saint Paule mentioneth in the second Epistle to Timothe in the third Cha. who with external holynes, and internal filthines, deuour the soules of the simple, whose wordes are these There are some which creepe into houses, and leade captiue simple women laden with sinnes and lead with diuers lustes &c. And also vnto Titus in the first Chapter, as thus. There are many disobedient and baine talkers, and decei- uers of minoes, which subuerste whole houses, teachinge thinges which they ought not, for filthy lukers sake. Not- withstandinge ( Maister Frier) I praye you procede with your discourse, and wee will set Saint Paule aside till you haue done.

Frier. Tush, tush, I was a preacher of Peter and Paule a great while, vntill the worlde was weary of mee, but I finde moze profit in this Science ten to one, as in the ende thou shalt perceiue. And now to return to my good dame G. agayne, when we were by our selues, then called I my wittes togeather, how I might set a face of honestye vpon my pretended Translation, affirming that I speak nothing of my selfe, but by diuine inspiration. You are (quoth I) at this present conceiued with a sonne in your womb, which childe is predestinate to be a noble pære of this lande, and shall aduance your whole linage to great honoz and dignities, and you shall liue to see those happy dayes. Your selfe shall haue soueraignitie (the thing that women chiefly desire.) Your two daughters shall be Ladies of greate renowne, and haue many suters come vnto the for to get their good willes in marriage, and that of no meane persons, and I trust (as olde as I am to see this litle boy in the Cradle (God blesse him) bee of greate estimation in this Country.

This Newes so raniht the hart of my Dame, that shee thought her selfe immediatly halfe way to Heauen, suppo- sing that I had beene the Angell Gabriell. When had I the best cheare in the house set before mee, and who then but

More profite  
in flatterring,  
then in preac-  
ching Gods  
wordc.

Hipocrisie  
cloaked vnder  
Religion

## The thirde Dialogue,

**Maister Frier Frances?**

**Author.** Wee thinke this was a blinde policy, and sounded in her eares incredible. But to begin a litle (with your lycence) was shee then conceined with childe.

Sea crafty  
dissemblers  
conuycance.

**Frier.** Yea sir that was shee, for I had heard certayne of her gossips reasoning of that matter besore. And leasse shee should seeme incredulous of my wordes, I set in that Caueat at the beginning, wherby she might stand in fear of incredulity, and if any thing should happen contrary to my wordes, I would haue ascribed it to her vnbelaefe, and as for the chiefe effect of my prophesie, I was certain that in my life time it could not be expected, so that I forged this matter but to serue for my life time.

**Author.** But was shee not inquisitiue to know by what meanes this thing should come to passe?

**Frier.** Yes, and I had a proper inuention in a readynesse. I tolde her, that when this childe commeth to the age of xxi. yeares, there should be great warres betwene the Emperour, and the Turke, and it should fall to his lot to atchieue many notable Steatagemes, againste the Machometicall Emperour, by meanes wherof his glory should be aduanced throughout all Christian Regions and especially within this Nation. But to see howe Fortune fauored my proceedings, when I was once entred into the profession of this Arte, it happened, that while wee were at our iolye good chere, there came in a gossip of hers, (who according to the custome of our Country) was inuited to doo as wee did. And when wee had chatced a while togeather, I willed her to shew mee her lefte hand, professing my selfe to bee very cunnige in Palmestry (in which arte I haue as much skill as a horse, and no more) I looked on her hand and would sumtimes name Lineauite sumtimes Lineanuptialis, but to conclude, I knew neither of them both, nor any other line, but for a shadow to blear her eyes withall. And then I mused with my selfe (as if I had been in a browne study) during which time, I considered with my selfe what daungers are commonly inci-

dente

Kaauery  
coloured vnder  
a shadow of learning.

## of the eyghth liberall science.

went vnto men and women: and at the last I tolde her that shee had hardly escaped the daunger of drowning, shee ratified my assertion with an othe, deeming mee to be rather an Angell then a mortall man: this so flecth mee that I was now a gog.

Author. But what if shee had denied that shee euer escaped such daunger?

Frier. Then woulde I haue sayde that it was in her youth, befoze her remembraunce, but it fell out better. Then I blundzed at other of her misfortunes passe, and some I hit right, and on the rest that shee remembered not so well, I caste such a cloake of cullusion, that shee rather ascribed to it her obliuion, then to any wante of Arte in mee.

Author. But was shee not as desirous to heare of her good fortunes to come, as of her euill chaunces past?

Frier. Yes mary was shee, and there beginneth the spozte. I should haue noted vnto the befoze, that while we were in our meriments as wee sate at our dinner, this wise dyanke to all good husbands, and then (quod shee) my husbands parte is least. I thought on these wordes, and I perceiued also by moze of her talke, that there was but small good lykinge betweene her husbande and her, therfoze to please her minde by tellinge of good newes, I sayd that as she had suffred care and sorow by the frowardnes of an vnloving man, so shee should (within short space) possesse ioye and solace by the entire loue of a faythfull husbande, with whom shee should haue her owne will, and wealth at pleasure, and shee should see her desire vpon her enemies, and beare the swing & sway of al the women of the Parish shee should dwell in, with such lyke. Thus I was among my good Dames esteemed as a very Prophet, because I spake vnto them pleasinge thinges, and by these meanes I was moze sought vnto then any Doctor of Philosophie, or Counsaylour of the Lawes, and specially of Women.

Author. But could you please all that came vnto you with these practises, or had you other shifts in store?

## The thirde Dialogue,

Frier. Nay, I am not so simple but I can respecte the person, for I met with some women, that I knew loued their husbands full well, and for them I had other deuises. I will flatter some of them in their chilozen sayinge, that as they are of amiable countenance, and of faire feature, so there are manifest tokens in their faces of wisdome, towardlynes grace and good fortune, and what Parent will not delight to heare this of their chilozen, and for the Parentes themselves, I haue a thousand pleasing inuentions in this head of mine.

Author. But will not the foolish Parentes perceiue thy grosse flattery, if they see no such thing in their chilozen in dede, as thou speakest of?

Frier. Neuer a whit, for thou knowest the Fable in Esop, that the Oule thought her owne birdes fairest, and in this respect parentes for the moze part are blinde, and specially mothers. And it is as feate a poynte in flattery to gloze in that which is neuer like to come to passe, as to promise that which a man neuer ment to geue, or would doo him no pleasure to whom it is offred. As I reade once in a prophane story that at what time vertuous Deborah the Prophetesse iudged Israel: in the Cittie of Babel was dwelling a rich Lieutenant named Ishewa who beeing presented by a Souldiour, which fought vnder Apollos Banner with a simple peece of worke which he had framed in Minervas Shop: requited him only with a Bezeles manus and fed him with faire wordes, promising him that which neither hee could geue, as hee knew right well, neither the other regarded as did plainely appeare. But as for anye other rewarde the diuell a whitte hee gaue him for his paynes.

Menstrous  
promises  
choake toles.

Author. I am sure thou aboundest in such good examples, but what neede so farre set and of such antiquity? I thinke thou maist haue store in the profounde Maisters of your faculty and neuer trauaile to Babell for them. For yee are all of one predicament, both hee of whom thou speakest and at the table of you, a company of cogging coifrels,  
howbeit

## of the eyghth liberall science.

howbeit I am sure thou hast taken forth a lesson before the all, and maist well reade a lecture in the arte of Adulation. For truely thou flattering Frier, I haue heard so much of thee that I am ashamed to heare any more. And that inuenting head of thine, lacketh nothing but a halter in stead of a hood, but yet I pray thee (Frier) between earnest and ieste, was it not thou that preachedst of late vnto certaine theues by the hie waies side, and appoyonedst them worthy members of a common wealth, comparing them in many poyntes vnto Christ:

It was hee or  
some like  
godly Cap-  
taine.

Frier. No verely, it was not I, but certes I knowe him and commend him, for hee was a wise fellow & made a learned and profitable Sermon. He preached not for six shillings and eyght pence, the ordinary price: but for ten pound and more. And truely to gains halfe the money (although it stand not with my proficiēcy to handle money) I will affirme that theues ought to be rulers, and not to be ruled, yea and are worthy to be canonised amonge the Saintes, when the yeare of Iubile commeth.

Author. First I haue noted thy apostacie, in fallinge from thy profession to the filthy trade of Flattery for thy bellies sake, wherby I condemne thee for a belly god: and before I procede any further, I will compare thee to that wicked Iulian Apostata, whose ende may be a Mirrour to the terrible example of all Renegates, of which number thou art a Captayne, most blasphemously helping the holy spirite of God, with thy forged inspiration, not vnlike that false seducinge Prophet Machomet who with his forged inspiracions vnto this day beguileth the Turkes. So that thou hast denied Christe our Saviour who in the generall iudgement will also deny thee, except (by his speciall grace) thou repent. Secondly, I condemne thy impudēt arrogancy in arrogating to thy selfe cunninge skill in Palmestry, thou hauing no more iudgement than an Ass, wherin thou art one of the deceiuers of the worlde, foreprophecied by Saint Paule, to abuse the latter Age. And also, wher as thou art vtterly vnlearned in any good arte or facultie,

Machomet  
sedureth the  
Turkes by  
a forged reue-  
lation.

## The thirde Dialogue

Detestable  
blasphemy.

A commendation  
of S.  
Ihon the  
Baptist.

thou art not to be taken for a member, much lesse a Minister of Christs Church, but to be whipt out of the same, as one for whose cause the worde of God is enill spoken of, for thou and such as thou art, haue bene the ruin & ouerthrow of many goodly houses, to the great annoyance of pouertie, & of such buffards as thou art, are to many in these dayes, that maketh the worlde in feare of a seconde subuersion (which God forbid.) Thirdly, thy liking, and allowing of blasphemous doctrine, comparinge Christ our Saviour to wicked and abominable thæues, is most stinking, and detestable. Thou knowest, or oughtest to know, that Ihon the Baptist, although he were the Kings Chaplaine, namely Kinge Herodes, sed not his Lorde and Maisters eares with flattering doctrine for promotions sake, but repproued his sinne to his face, for the truthes sake. He rather chose to liue in penury, w Locustes & wilde Honey in the desert, then to fare delicately in the wickednesse of his Maisters Court. He desired with the Psalmist, rather to be a doore keeper in the house of God, then to dwell in the Tentes of vngodlynesse. He might haue been aduanced, to be taken for the Messias of the worlde, but he put it from him, vnto him who of right ought to haue it. He was neither couetous, nor proude, nor lasciuious, he was no dissenter, but a true preacher, not protesting one thing and persourming another: he was no Simonist, he hunted neither for Bishoplike nor Benefice, but directed his whole life to the setting forth of Gods glory. When the Pharisees and head rulers came to his Baptisme, hee called them not gracious Lordes, but generation of Whipers, and bid them bring forth fruites of repentance, hee was altogether ignorant in thy filthy Arte of Flattery.

When the Publicans came to him to learne their duties, hee preached not lyinge Palmestry but learned Diuinitie. Hee allowed not their polling and pillinge, with a cloake of Custom, because they were receiners of custom for the Prince, but sharply rebuked their extorziens, and bad them take no more of any man then right required.

But

## of the eyghth liberall science.

But the professors of thy arte will not sticke to perswade them, (by wresting the Scriptures cleane out of ioynte) that all their dealinges, what wicked & peruerse meanes so euer they vse, is tollerable. Also when the roistings, Souldiers came vnto him, hee commended not their valy- antnes, nor their couragious stomackes, but cheekt and taunted their iniurious violence shewed towarde men, and exhorted them neither actually to hurte any man vnder colour of true service to their Prince, nor wrongfully to accuse any man, which two faults they commonly vsed, and lastly perswaded them to bee contente with their wages and stipend. Finally (as is befoze sayd) hee spared not the Maiesty of the King his Maister, in respecte of the trueth, which if hee would haue doone, no doubt but hee might haue bene (if hee listed) Princeps sacerdotum, in stead wherof hee was contente rather to loose his head then recant.

Thus (Frier) I haue expressed vnto thee parte of my minde, desynge both thee and thy detestable Arte of Adulation.

Frier. I am sozry that I conceiued so good an opinion of thee, seeing thou art so contrary to my disposition, & where as thou saiest thou hast expressed parte of thy minde vnto mee, I assure thee I thinke neither thou nor any man can shewe any moze then thou hast rehearsed. And wheras thou hast bzought in Saint Iohn against mee, I can alleage for that one a number, that were as well learned as euer was Saint Iohn, who were students and practicioners of my arte, and I pray you among the reste, what say you of Saint Peter as good a man as Saint Iohn in each poynt, did not hee dissemble by denyng his Maister for feare of his life, and I hold him the wiser of the twayne.

Author. O thou Childe of Perdition, that so dissolutely, and desperately runnest hedlong to the pit of Hell. First because thou sayst I can scyte no moze examples to make for my purpose, I will omitte a great many that I might name for the contentacion of my assertion, as well

## The thirde Dialogue,

Simon Magus  
grandfather  
of dissemblers.

the Apostles of Christ, as a multitude of other goodly Martyrs, and note vnto thee only Saint Peter. For whereas thou sayst that Peter for sauegard of his life dissembled, thou swearest thy ignorance in the sacred truth, and thy execrable study in wresting the same. Peter dissembled not, but the hope that he had to see his Masters deliuerance out of the hands of his malicious enemies, through the entire loue that he bare vnto his Master Christe, caused him to reiect consideration of any former matters, as well his stoute promise, as otherwise, which in the ende he bitterly, with teares repented. He so much hated dissimulation that he could not abide an old grandfather of thine, Simon Magus, to delude the world with his cogging skill, dispelinge and abhorringe both him and his money. And as touching his flattery, let the whole course of his doctrine witnesse, wherein I thinke thee to be ignorant. Of time, rousnesse of death, his end can witnesse, for he suffered death for Christes sake.

Frier. Mary sir there hangeth the doubt, for I haue heard that hee neuer came at Rome, where it is sayd that hee was put to death vnder Nero, and was Pope there, by olde report.

Author. It is impertinente to our matter to proue whether Peter were at Rome or not, but whosoever affirmeth that hee neuer was at Rome, (in proue wherof hee must condemne some good Authors) yet will hee not saye that Peter suffered not death for Christes sake: and it may well be olde report, or rather olde wiues tales, that Peter was Pope of Rome, for y name was ascribed many yeres after Peters death. Thus thou hast abused that holy Apostle by challenginge him to be of thy Arte, which thou termest the Eyghth Liberall Science. And thus to conclude with thee, I shall pray to God to illuminate thy hart with his holy spirite, to expell that foule fiend of Flattery from thee vntill which time, I shall detest and abhorre thy company, as S. Iohn fled from Cerinthius that wicked heretick.

The

## The fourth Dialogue betweene the *Author, and Fortunatus.*

If Fortunes grace be perfect hap,  
For worldlinges calles it so:  
Then I at last do bath in blis  
That earst was wrapt in wo.



Vchor. Sir I haue heard many men com-  
plaine of that Lady whom you so commende,  
for the felicitie and happinesse on you bestowed,  
but I see that eche man speaketh as iuste  
cause him moueth. And sithens you are, by  
her benefits and bounty, occasioned to honoꝝ her: may I  
bee so bolde as to learne at your handes, what wayes and  
meanes you vled to obtayne so highly her fauour & friend-  
ship, so shall you binde mee vnto you, for I haue bene an  
vnskillfull Inter vnto her Ladiship, and therfoze a slowe  
speeder.

Fortunatus. Your reasonable request, which seemeth  
vnto mee to bee tempered with mere simplicitie, shall bee  
easely graunted, attend therfoze and marke wel the euent  
so thou maist, perhaps, bee directed a moze ready & perfect  
way to win her fauour by diligent imitation.

Little chiefe  
in simplicity

When I first came to the Courte, I liued a bare and  
beggerly life, vsing sundry simple shifts to rub out amongst  
the rest. I cared not in whose dette I became, so I might  
serue my present necessity. But at the last I perceiued  
that this trade could not longe continue, for experience  
taught mee that easely wonne was lightly losse, and euill  
gotten was yll spent. I applied my selfe to a profitable  
trade, which was to learne the Eyghth liberall Science, and  
to prattise thesame, by meanes wherof I haue obtayned  
Fortunes special fauour, but before I could bring this mat-  
ter to perfect effect, I was constrained to vse pretie sleights  
for there are certayne degrees ascendinge before a man  
may come to her grace and fauour.

Crafty in  
manuall

## The fourth Dialogue,

To publish  
deserued  
commendat  
ions is no  
flattery, but  
about mea  
sure is folly.

Flatteringe  
Epistels sum  
time finde  
fauour, but  
wise men  
smile at the  
folly of such  
& geue the  
small thanks  
for their  
flattery.

I presumed not at the first to her owne presence, but obserued diligently on whom shee vsed mosse commonly to smile, and when I perceiued who was her minion, I also found out which of his gentlemen wayters was greatest in his bookes, and hauing diligently serched these premises, I framed my self to be very officious and seruiceable vnto Lady Fortunes man, towarde whom I behaued my selfe so pleasantly by skilful insinuation, that (what with my cunnige adulation and deepe Dissimulation) I crepte even into the very bowels of his secretes. Then began I to magnifie and extoll the wisdomie, proues, fame, and renoune of his noble Maister, yea, (and I may tell thee) far aboute his desertes, and doubtinge least my wordes in commendinge him should not be brought to his eares, I compiled a pleasant Pamphlet, and dedicated the same vnto him, in the peface wherof I fed his bayne glozious humoz with magnificent Tytles and termes. But before I would presume to exhibite thesame vnto him, I thought it good to vse the counsell and aduise of my yonge Maister and new found friend, whom I knew to haue perfecte experience of his Maisters my patrons inclination. This my industry ioyned with fayned fidelity liked him so well, that (to further my wished successe) he gaue a very good report of me vnto his Maister, and by his counsaile I waited oportunitie to deliuer my sayd Pamphlet vnto the Patron when I found him in a mery moode (which is a thing specially to be regarded of all suters) it pleased him so wel to reade his owne commendacions, that hee vouchsaued to peruse the rest, and gaue mee his rewarde and good countenance which was the thinge for the which I fished, and within shorte space I grew into greater fauour then was my first Maister, his man before specified: so that I was not Lady Fortunes minions mans man, but Lady Fortunes minions fellow. And not longe after that, by my daily accessse vnto Lady Fortunes presence, and my cunning skill in Adulation, wherin I was an absolute Scholler, I had the charge of her whirling wheele in my owne hand, to aduance  
whom

## of the eyghth liberall science.

Whom I liked, and throw downe whom I liked.

Author. When I doubt not but the Authoꝛs of your preferment were at your hands right bountifully rewarded.

Fortunatus. Certes and so they were, foꝛ I not onely depꝛived them from their foꝛmer dignities, but also banished them the Court. Foꝛ thinkest thou that I would suffer any man to bee in the Courte that might iustly rebꝛaide mee with these woꝛdes? I was the canser of this thy preferment, oꝛ thou mayst thank my father oꝛ frænds foꝛ thy dignities? Nay, nay, I will none of that, I rather commend the heroicall minde of him that sayde, hee would rather bee a Prince to rule and raigne, yea though hee had no possessions, then to bee a bassall, oꝛ subiect with infinite wealth. What neede I bee ashamed of ambition, sithens to hit the top of Dignitye is the marke wherat all shote. Doth not the yonge Scholler couet to excell all others in learning, the Musition in Musick, the Artificer in his crafte, and so of the rest.

Author. Yea sir, but (vnder your coꝛrection) I deeme that these desires of excellency, pꝛocæde from an honeste emulation, but the other from a wicked condicion, and I thinke that neyther the finest Scholler, the most cunning Musicion, noꝛ the excellentest Artificer, with the reste, thinke no scoꝛne of their first enstruatoꝛs, thoughe you of your first founders.

Fortunatus. Tush, tush, who so preferreth honesty befoꝛe honoꝛ shall pꝛoue himselſe a foole.

Author. But experience teacheth, that honoꝛ vpholde with honesty, standeth when honoꝛ without honesty falleth to decay, and as nothinge is moꝛe fickle then Fortunes fauour, so nothing may bee moꝛe dangerous then an aspiring minde, who hauinge attained the top of Dignity, by the fawning face of vnconstant Fortune, is forced to sustayne a most græuous and irrecupera ble fall, at whose ouerthrow, men rather reioyce then lament.

Wherfoꝛe I prefer the meane estate, who if hee fall

## The fourth Dialogue

falleth but in the playne, which he may easely endure, and quickly rise agayne, before the great danger of the lofty degree, when it liketh froward Fortune to frowne.

Fortunatus. I see full wel the Fox will eate no Grapes because hee cannot reache them, so thou mislikest honour and dignity, because thou canst not attayne vnto it, which I haue in thy former wordes obserued, when thou saydest that thou were a suter in bayne vnto Lady Fortune, and in good sooth, I do partly remember thee since that time, as well by thy face, as also by thy balde thred bare robes, as though thy Wardrop were in the Castell of ragges: but if thou wilt apply thy self to the noble Science of Adulation, thou mayst soone come to good prefermente, and set forth thy selfe after a moze bzaue and costly fashion.

Author. Sir, if there be no meane to attaine vnto bzaury without the exercise of knauery (for I account flattery no better) I wil rather content my selfe to liue beggerly. And as for your bzaury and such as you are, it is maintained with double Theeuery, which is almost as yll as bserp, for I may well ioyne them both together. I heard one say of late, that all worne in the Courte, is not payde in the Cittie, but let the Marchaunt looke to that, and as for the poore Husbandman who toyleth for the liuinge not onely of himselfe and his owne family, but also of the common wealth, findeth the cosse of your bzaury in his fines and rentes, but the best is, where as hee was wont to ingurgitace himselfe in your kitchen, by surfeiture, now hee is moderated, and may retarne from thence with a good appetite, for your Beefe is on your backe, and the rest of your wonted victuals conuerted by strange Metamorphosis into Breeches, and bzaury. But as for my Maistresse your wife, I wil not say shee weareth in her Birtle the poore mans Dre, nor in her Velvet gowne the Bankrowtes stocke. If these be the fruites of flattery, for Gods sake, sir, learne some newe trade of fresher fashion, and study the arte of Trueth, which God will prosper: for

Trueth

A better  
trade to be  
applied.

A theefe is  
almost as yll  
as a vsurer.

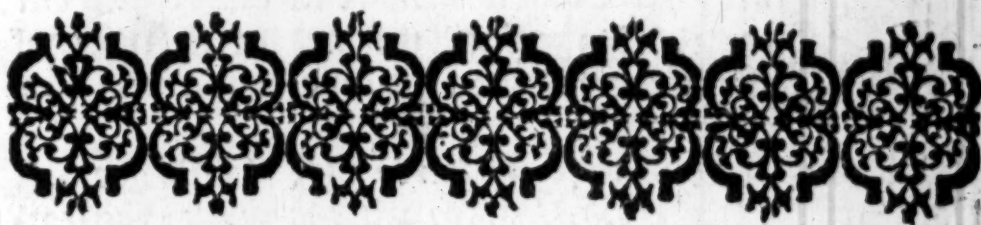
Note this  
poynt.

Vincit  
vocat.

## of the eyghth liberall science.

Trueth in the ende shall prevaile, and so shall God bless  
your store and increase, both in the felds, and in the kit-  
chen, in the House and in the Barne, when bzanery shall  
be turned to beggery, and beauty to baldnesse. And  
as touching your politicke practice at your first entry into  
Fortunes Courte, I say no more, but wish that as many as  
long flatterers tales had Midas eares. Wherefore, gentle  
Maister Philodoxus, I bid you adieu, with this potion,  
or Caueat: Respice finem.

All is well  
that ends  
well.



E iiii

The

 The fifth Dialogue, betweene  
*Pierce Pickthanke, drunken Dickon.*


Dame Annat the Alewife, and the Author.

*Dickon.*

Now fill the pot Ostesse, with liquor of life,  
In steede of your payment, faire wordes shalbe rise.

*Annat.*

Faire words makes foles fain, the old Prouerb doth say,  
Such guesstes are best welcome when they go away.

ierce Pickthanke. In sayth Dickon, this goeth  
very harde that wee haue rackt and crackt our  
credit so longe vntill it is not worth one pot of  
Ale, and my throte is so dnye, that a man may  
grate ginger on my tongue.

Dickon. Tell Pierce, as harde as the world goes, I  
trow wee shall finde some shift oz other to quench the scoz-  
ching heate of our parched throtes, with the best Pippita-  
tum in this towne, which is commonly called Buscap, it  
will make a man looke as though hee had sene the Diuel,  
and quickly mooue him to call his owne Father hoareson.

Pierce. This thy description of Dagger Ale, augmen-  
teth my thirst vntill I taste therof, wherfoze I pray thee  
make haste to flatter my Ostesse in the best manner thou  
canst, and yet I dare icopard my Cap to sozty Whillinges,  
thou shalt haue but a colde suite.

Dickon. I assure thee Pierce, our Ostesse Dame Anne  
is as freendly a wench as any is in this lande, and shee lo-  
ueth a good fellow very well, and hath holpen many a one  
in her dayes, that otherwise would haue doone full yll. I  
would all wemen were of her nature and condicions, for  
shee is both honest and liberal with great discretion.

Annat. Goe to you drunken knaue, that flatteringe  
face

## of the eyghth liberall science.

face of thine shall cost me a glasse of dissembling water.

Take heed of  
your oth.

Dickon. What Othes, did you heare me: now I swere  
by my honesty I thought you had bene farther of. But  
my good sweet Othes I pray you keepe in store your dissem-  
bling water for P. the Promoter, and C. the Counterfitt,  
with M. the Makershift, and other of your dainty guesstes,  
for I pooze Dickon will thanke you moze for one pot of  
Ale of the right Stampe, then for twenty your glasses of  
water.

Annat. I see well Dickon thou art a good Ale ozatour,  
but I cannot pay the brewer with faire woordes, and that  
thou knowest.

Pierce. Cruely Othes, I was doubtfull at my first com-  
minge in, to call you by the name of Othesse, for I rather  
supposed you to haue been one of the maidens of the house,  
you looke so yonge and smoth.

A shift to  
win some  
simple  
women.

Annat. Well honest man I will take your woorde  
for two or thzee pottes of drinke. But as for Dickon, I  
am to well acquainted with his condicions to geue him a-  
ny credit.

Pierce. How sayst thou Dickon to this: whether of vs  
two are better worthy of commendacions for the Arte of  
Flattery.

Dickon. Cruely Pierce, I perceiue that thou hast a  
very good dexteritie in pleasing the humours of women,  
whose natures I see, are most affected with hearinge com-  
mendacions of their yonth, beauty & comly feature, with  
other the like, in which subtilties it appeareth thou haste  
perfect experience.

Some women  
loue to bee  
counted  
yonge.

Pierce. Pea Dickon, thou and I are apte Schollers in  
the Eyghth liberall Science. And if there bee any Painter  
disposed to make a perfecte portraiture of two flatteringe  
knaues, hee shall not neede to seeke any further for his pat-  
terne then to vs.

Dickon. In deede as thou sayest, but the best Artisan  
in Europ cannot depainte thee in thy right kinde better  
then my selfe can, but I will omit the discription of thy  
finiaments,

## The fifth Dialogue,

liniamentes, and display thy condicions.

The perfecte  
blasoning of  
a knaue in  
grayne.

And to begin withall, thou art an egregiously flatterer, a deepe dissembler, a singuler good balwd, a plaine counterfaite, an archerakehell, a naturall barlet, a knaue incarnate, and to conclude, a passing pickthanke. Thou hast two faces vnder one hood, two harts in one body, two tongues in one head, and finally in all knauery thou art incomparable and this is the right imblasure of thy condicions.

A description  
of a proper  
man.

Pierce. Certes Dickon, thou makest me right proud of my excellency in these commendable qualities. Wherefore to requite thy curtesie, I will fulfill the olde prouerb. *Muli mutuum scabiunt*, and I will shew thee as in a glasse both thy proportion and thy laudable condicions. And first I will beginne at the crowne of thy heade, which is so comly knauebalde as the like is hard to bee found wherunto is ioyned a beautifull browe, much like vnto the forehead of a faire Cowe, very well adorned with Dre feathers of the right stampe, and a litle beneath that there sitteth as it were in a chaire of estate, and most riche precious and glozious nose tipped with a great bottell of brazile, garnished with Rubies, Saphires, and Crincums, beautified with oziente colours much like vnto Scarlet or Crimson Meluet, indented with motheaten maladies, which beautifull member of thine is circumuented with a flushing fiery face, wherat a man may warme his hands in the colde winter, and light a candell at any time, with many other commodities contayned in that good face of thine, and therewithall hath fired thereon a terrible Tartarian bearde, a notable harbour for the Crablouse. And to make speedy dispatch of the rest, thou art whole chested in the best like an Owle, an excellent backe to carue my Lords Ape, a graund lircumpanch like a Mare with foale, a bounsinge buttocke of a Carte loade, a paire of leste legs with the thighes downwarde, and a goodly splay fote iust the length of the flouens last. And now to thy properties thy vsc is to counterfaite thy selfe to bee a mad mery companion, and wilt not blush to place thy selfe in euery mans company.

## of the eyghth liberall science.

company, and taste of euery mans pot. And if thou perceiuest the company to be delighted with thy iestes, then art thou in thy ruffe, but if they be so wise as to mislike of thy saucines, then thou hast this subtile wisste, with olde drunken Latine, which I haue often times hard thee pronounce.

Goodly ed-  
diciōs I war-  
rant you.

Potus lusorum meretrices Prespiterorum

Panis perfusus, cunctorum spectat ad vsus.

Also thou canst prate like a pardoner, and for thy facility in lying, thou art worthy to weare a whetstone in thy hat in steede of a bruch. Now haue I playde the paynter, by drawinge thy picture in their right coulours.

Dickon. Well Pierce, let vs now leaue our painting and fall to drinking, for when I haue well swild my soule, then am I a mate for all companies & a Maister of our art.

Pierce. Thy counsaile is good, wherfore let vs tolle the Can to & fro, with hay iolpe Jenkin I see a knaue a drinkinge. &c.

Author. Although (gentle Reader) I may seeme perhaps to offend thy modesty with this drunken Dialogue, yet I pray thee let me be rather excused, because I swarue not much herein from the vaine of Erasmus of Rotrodame, (although far beneath any comparisō vnto him) who vsed to place pleasant pamphletes in the midst of serious, and graue matters, as well for the recreation of his reader, as also to display and thereby to taunt the follies and trifling fantasies of all sortes of people. And now that these drunken Djudges, that glory so much in their iniquity are busy in their bibbing, I will play the painters part indifferent-ly for them both, desiringe thee that I may herein vse thy Pacience. The one of them namely drunken Dickon, (vnder whom I comprehend all maner of Roisters, rake-  
bels, and drunkardes) is a saucy and malaperte varlet, who vseth very broad iesting, as wel with men of honour as with meaner sorte, whom they terme a madde mery knaue. Wee taketh all floutes and bobs in good parte, by meanes wherof hee bobbeth many others.

Such Impu-  
dent coun-  
sailes are so  
well vsed at  
manie mery  
Tables.

## The fifth Dialogue,

A religious  
dissembler,

Such knaves  
would bee  
better  
hanged.

Among the company of lusty swearers, hee will outswere them all. And sumtimes hee will put on the habite of a foole, in which garment hee is receiued in, when wiser & honest men are put backe, & because hee noteth that wise men take spozte to see fooles in a rage, hee will counterfaine himselfe to be in a mad mode, when hee is nothing at all angry, hee is a common cosoner, and a subtile flatter, the circumstances of which mischeuous practises, I wil hereafter note in my second parte, and these are the branches of his Adulation that bringeth forth most bitter fruite, of which kinde of dissemblers, let as many beware, as either feare God or regarde their owne profite. Now as touching the other, (namely) Pierce Pickthank, his condicion is to cloake his hollow harte, with a holy pretence, and his dissimulation is chiefly in matters of Religion, although in very deepe, there is in him no more sincerity then in an Ape. Hee will come sumtimes vnto a Bishop, and sometimes to others that hee thinketh to be zealous in Religion and hath vnder his arme a new Testament, or a Psalter, as though his speciall care, and onely study were in the Scriptures, vnder which pretexte hee beguileth both the wise and the learned. Hee will in their presence temper his talke with such a shew of godlinesse, as though he were rapt vp into the thirde Heauen. Hee is a Saint outwardly and a Diuell inwardly. And hee will seeme to be greatly grieued in conscience, that papistrie should beare such sway in mens harts, and that such papistes (naming this man or that) are not straitly seene vnto and sharply punished, and will pray God to preserve such good men as they are, vnto whom hee talketh, as by whom Gods true religion is aduanced and error suppressed &c. With these and the like practises hee winneth fauour and beneuolence among the Protestantes.

Then hee hath an olde Portas, or some such booke in store, and therewith hee commeth vnto them that hee knoweth to be of the olde stampe, and frameth his tale to this effecte.

## of the eyghth liberall science.

A good sir (sayth hee) the great anguish that I beare in my conscience, enforceth mee to seeke for the settling and satisfaction of the same at your handes or some such goodly learned man, as I know to bee of upright iudgemente in the Scriptures, the true interpretation wherof hath been wrested and peruered by the professors of this new Religion. I see and am sorry to thinke vnto what penury the worlde is brought since the ouerthrowe of Abbies, to the greate impouerishment of this Realme, and what a sorte of skipiackes are now crepte into the places of aunciente and graue Fathers, by whom the holy Sacramentes are nothing at all Sacramentally vsed, contrary to the institutions of the Catholike Church of Rome, our holy Mother. With these and the like wordes, hee is a deepe dissembler in Religion. And also to picke thanks and profit at all mennes handes, hee can frame himselfe to feede all mens humors, so cunning is hee in this filthy Arte of Flattery, from which kinde of dissemblers, and al others, God shalde vs, and sende vs his grace, that wee may embrace the honest and godly retinue of Lady Trueth, and shake of all such flatterers and dissemblers, as haue hitherunto peruered the natures of men in these our dayes.

**The sixth Dialogue, betweene  
Diogenes, and Ulpianus. Wherin is ex-  
pressed vnder the person of the Author, the simpli-  
city of such as thinke the Courte to preferre  
all that flocke vnto it, which after experience  
had therof, is found an vnfit place for  
simple persons of grosse education.**

## Diogenes.

Diogenes  
was an olde  
Courtier.

Enuy pursu-  
eth promo-  
tion.

**W**hat new delight hath rapt thy minde: my tumbling tub to thum  
Hath framicke folly woue the web that foelish fancy spun  
Doth carefull Court accoy thy minde where daungers daily dwell  
To loth the steldish quiet lyfe that whilom lyht thee well  
Expresse therfore the cause to mee whom freendship dyues to doubt  
Least thou bee causer of thy woe by seekinge Fortune out.  
Whose coy conceites I saw full well while I in Court abode  
Wherby my olde delight renewde to liue in seeldes abode.  
When Alexander mighty king, in Macedon did rayne  
Hee wonne mee to Dame Fortunes Court by lure of pleasant traine  
Where I might bew the bayne delightes that baded euery day  
I saw and smilde how some still gape for gayne of golden pray.  
Which was in deede a harmefull hooke, with pleasant poysoned bayts  
For beeing had spight spurnd a pace, on his downefall to wayte.  
On fauour alwaye did attende with fayned freendly face  
The flatterer with cap and knee to sue for Fortunes grate.  
But secret spight stode still aloofe, to hatch his hatefull broode,  
And open malice kept a coyle, with mad and ragyng moode.  
These and a thousand troubles moze in Fortunes Courte I biewde  
I lothde to drinke those pleasant dregges that danger daily brewde.  
At last as I lay on my Couche a silly mouse I saw  
That crept out of her homly nest to feede her hungry maw.  
And having fed, shee tournd agayne with well contented minde  
Which lesson was a loze to mee, from courtlyke state to winde.  
Then to my Tub I turne agayne, where I am loyde and kinge,  
I Castell meete for such a Prince wherto I closely clinge.

## of the eyghth liberall science.

My homely house no eye soze is, my landes none doth desire  
 My fall no man seekes for my wealth I hang not by the byre:  
 And thus I dare be bolde to speake, as tructh shall offer cause:  
 And yet I lue in safeties scat free from the tyrants lawes.  
 Wherfoze friend Fulwell leaue thy gad and lue with mee in rest:  
 No lyfe is like a quiet hart lodgde in contented brest.  
 No new delight of courtly ioyes hath drawne mee from thy loue,  
 Ne sugred band of Fortunes toyes may once my minde remoue:  
 To learne experience was the cause that I from thee did wend,  
 Skill is a poole thats bottomles, and Wisedome hath no end.  
 Infaciabie knowledge is a burning quenchlesse fire:  
 The more experience geues mee drinke the more I still desire,  
 How ofte hast thou with scozefull tongue, Dame Fortunes name ex-  
 Which made me long to se the wight, whom thou dost so detest. (pzell:  
 That I might say by sight of eye, as she by hearesayes talke,  
 That fortune is a vadinge flower, a withered fruitlesse stalke.  
 This, this I say sent mee to Court where I might see and learne,  
 To know the dustry, chaffe from cozne, and good from yll discerne.  
 There saw I wonders very straunge, that aske th time to tell,  
 They thinke there is no other Heauen that as hath bene in Hell.  
 When thou an I in whelmed Tub, from stormes in couert lay,  
 I thought no harbour like to that, for night and rainy day.  
 Our rootes mee sende was sweete repast, and tunkers passinge fine:  
 For hunger is a noble sauce, and thirst makes water wine:  
 A wodden dish is worthy plate, where mettals are unknowne:  
 In steele of goblet, nature gaue vs handes that are our owne.  
 But when I came to courtly trayne, then might my eyes beholde:  
 Such buyldings bzaue, such colly robes, such plate of glittering gold  
 Such gems and Jewels of great pruce, such fashions of arye: (fier,  
 Such flaunting Dames whose beaurye bzaue, would kinde Cupids  
 Such tustling to beare swing and sway, such clyming to the top,  
 And some I saw did reape the cozne, that neuer sowde the crop.

Diogenes  
 vied a Tub  
 in steele of  
 his house,

Vlpianus.

Knowledge  
 is vnfaciabile.

Note.

And might not these enflame thy minde, in courtly troupe to stay.

Diogenes.

No no, but lende thy eares a while and so shall I display.  
 The cause that I am far vnfit, to serue in Fortunes raine:  
 Wherby my fates inforceeth mee to clownish felde agayne.  
 As kinde forbids the Larke to swim, and she to fly in ayre:  
 So I in Court deuoyde of hope, may lue in deepe despaire.

Vlpianus.

I iii

When

## The sixth Dialogue,

- A hungrye  
plague to see  
meate and  
drinke & yet  
to starue.
- When first I came to Fortunes Court, with hope of happy speedes,  
I saw the fruite like Tantalus, but might not thereon feede.  
I smeld the rost, but felt no taste, my hunger to augment:  
I might beholde the fragrant Wines, and follow by the sent.  
I saw the Ladies gallant gownes with many a garde and dente,  
And Courtiers for their Ladies sakes in costly colours went,  
The fashion of my thread bare robes, no Courtier did desire:  
But eche one sayd a ragged Colke may serue a scabbed squire.  
And thus I kilde a Courtier then for courting any more:  
I saw the snare and scape the trayne, and hauing leard this loze,  
I can exhort my compires now, that are for Court vnapt,  
To leaue the life thars linkt in care, with troubles daily wrapt.
- Diogenes.
- Then shew I pray the what thou sawest, and what thou didst obserue:  
Tis longe since I of Court had vew, and courtly fashions swerue,  
Declare to mee how lusty lads Dame Fortunes grace doth win;  
Prepare thy tonge, my cares are bent to heare thy tale begin.
- Vlpianus.
- To shew of Robes the sundry sutes and fashions very straunge:  
Would bee to tedious to describe for why they daily change.  
And what was vsbe but last yeare past, is now so olde and stale:  
That country clownes do buy them now in Courte they haue no sale.  
And that which now in Court is woyn, growes daily out of vze:  
The Taploz that can make new guise, of currant copne is sure,  
But this I cheefely did obserue, Frenchmen haue framde such tooles  
That now french Beys are cast on neckes to catch by English fooles,  
But let it passe I spurne it not, let each one vse their vaine:  
These vanities I will omit, and turne my tale agayne.  
Unto the wonders that I saw, by practise put in vse:  
But first to honest Courtiers I will frame my iust excuse.  
Whom I doo not in any poynt meane to offend at all:  
Though galbacke Bayard winch when hee is rubbed on the gall,  
I saw where Aristippus doode, fast by a Lordinges side:  
Who in his taunting tatlunge longe reposde a tolly pride.  
Hee finely framde his feyled talke, the hearers to delight  
Smooth wordes I see both beare great sway and are of mickle might.  
Eche man salutes him by his name, and hee doth them imbrace:  
Wordes are good cheape, and tis small cost to shew a frendly face,  
His new found science in the Court, did truth of times betray:  
And who but Aristippians might beare the bell away.  
At last hee mee espyde by chaunce, and thus to mee gan say:  
What old acquaintance? what affaires hath the to court now brought
- What

## of the eyghth liberall science.

What winde daine thee? and what is the cause? that thou the court hast. Some men  
 If any thing in mee doth rest, that may the fauce feede: (sought call this holy  
 Expreke thy minde, aske and rectiue, but speake and thou shalt speede. water of the  
 I gaue him thanks, but yet I thought these goodly golden wordes Court.  
 Would proue but winde of slender weight, & busshes boyd of burds:  
 I calde to minde an olde sayd saw, which I haue not forgot:  
 'Tis wisdom to take time in time, and strike while thyron is whet.  
 When Pig is proferd, ope the poke, my Purse taught me that tricke:  
 My poke was open by and by, my hammer was very quicke.  
 Faire Sir (quod I) your freendly wordes emboldeneth mee to crane  
 That I (through you) in Fortunes court some simple place may haue.  
 Shiall entertaynment serues my turne, so it be ought at all:  
 Pooxe men are please with Potage aye, till better vittalles fall,  
 And you that carst was as I am, sit now in Fortunes lap:  
 Make freendes of Fortune while you may: men say shee hath a trap.  
 Wherin her darlings oft times falles, when frowning cheare begins.  
 First poynt of hawking is holde fast, hee laughes they say that wins, Fortunes  
 Tush tush (quod hee) thou wittles wight, thou spendest winde in waste. giftes eb and  
 First learne the skill to flatter fine, and then thou maist bee plasse. flow.  
 Diogenes that doringe dudge hath drawne thee to his schoole,  
 His preignant wit is yll applyde, hee proues himselfe a foole.  
 Hee calles mee Dionisius dog, for sawning flattery fine,  
 But hee like dogge doth snar and grinne at this wise trade of mine.  
 If hee would turne his raunts and quips, to pleasant mery test,  
 Hee might in fauoures grace remaine, and flaunt it with the best.  
 So thou that yet hast not shaker of, that scornish kinde of skill:  
 Must smoothe thy tongue, and oyle thy wordes, and finely sle the quill.  
 Then come to Court, and I protest thou shalt haue my good will.  
 Th Sir (quoth I) I see right well my sute growes very colde,  
 All promises are not perfournde, all glistering is not golde.  
 And wordes of course haue course effect, experience teacheth so:  
 Deedes sinke, and lye at lowest ebbe, while golden wordes do flowe.  
 And sith no meane but flattery may saue mee from Fortunes scoynes: As good a  
 I list not seeke a pleasant rose, among so many thornes. foe chat hur  
 As good such freendes were lost as found that helpeth not at neede: reth not, as a  
 Of thousand losses tis the least, thus wee were soone agreede. sigende that  
 helpeth not.

Th Sir, and sawest thou Aristip, that spaniell of curren kinde? (winde  
 Who hunts eche haunt where gayne doth grow and turneth with the Diogenes  
 I smelleast Gnato for his gut to bouch each Thralos bagge:  
 Whose wordes are free to promise much, but bound by in his bagget  
 His filthy soule Philosophy more frendship hath obtaynde,  
 Then truthfull tongue and trusty harte that neuer was distaynd.  
 Much like the false and wily Fox, that whilom hath espyde.

# The seventh Dialogue,

The Foxes  
flattering  
Oration to  
the Raven.

A good  
Orator.

I Raven with her pray in mouth, wherat the Fox enuide.  
And cast within his crafty minde, how hee might her beguile :  
From top of tree where Raven sate, at last hee framde this wile.  
O noble birde whose heavenly hue, with toyfull eyes I see :  
And muse that same hath forgd such tales, and foule vntruthes of thee.  
For flying fame, nay, lying fame, reposes thee to bee blacke :  
But sure I see thy stately corpes, no beauty braue doth lacke.  
The losse oke thou makeste thy perich, the haute towre thy seate :  
Thy mighty winges with princely pompe, the fleggy ayre doth beate.  
Thy port doth passe the Eagles lookes, I know full well thy kinde :  
Thy race is sure heroicall, thou art of noble minde.  
And if thy songe bee like thy shape, the beastes would sure reioyce :  
To see that comely corpes of thine, and heare so sweet a voyce.  
The Raven then puffed vp with pride, her praises to augment :  
Began to singe, the pray fell downe, the Fox had his intent,  
And laught to scoone the foolish birde, that thought her selfe so braue :  
Euen so playes flatterers when they catch the thinge that they would  
But now proceede, what sawest thou els, it is no newfound cast :  
Tis common now for fooles to feede, when wiser men do fast.

Vlpianus.

If I should shew what sleights I saw, dame Fortunes grace to gaine,  
Would try my wittes and mee procure, displeasure for my payne.

Diogenes

Hast thou such feare of Fortunes frownes or of her whirling wheeles?  
Who since thou were three horsefours high hast tumbled at her heeles?  
Dread not at all except thou meane, to learne her sawning skill :  
Whose flattering cup is fild with wine that thirst enforceth still.

Vlpianus.

Nay, nay, tis time that wee go in, to take some small repast  
My limmes wax weake, my tongue is faynt, Digges are content with  
The Courtey fare hath fed my eyes, but belly had no share : (malt,  
Nothing at all no saour hath, nothing is homely fare :  
I know thy Rozehouse is not voyde, of rootes or some such ditty,  
Sharpe hunger is a noble sauce, for rootes, for fleshy or fitty.

Diogenes.

Per tell I pray thee, foundst thou not one saythful freende at all :  
Wherby some hope of better hap in time to thee might fall.  
Pl is his chaunce, woys is that place where frendship none is found.

Vlpianus.

Pes verely one freend I had to whom I am much bound.

Diogenes.

But was hee of habilitie, by Fortunes sawning grace?

Dame

## of the eyghth liberall science.

Dame vertue gaue him worshipps seat, in spight of Fortunes face. **Vlpianus.**

Fayne would I know that frendly wight, I longe to heare his name **Diogenes.**

Some men would deeme I flatter him, if I should write his fame. **Vlpianus.**

Truth may bee blamd but neuer shamd, Truth needes not feare her to  
In truthfull payse a man may speake, Truth needes no glossing to. **Diogenes.**  
I lying flatterer as is forste his forged tale to hyde,  
With cloake of fayned eloquence, for feare hee bee espyde. (tride.  
But why shouldest thou refrayne to speake: the truth that thou haste  
Wherfore thou maist impart to mee his name and worthinesse:

Then marke my wordes, and couertly the same I will expresse.

**Vlpianus.**

Ernest hee is in zeale of sacred trueth,  
Debonaire eke, and freend to euery wight:  
Modest and meeke, a father vnto youth,  
Vertue to further is his whole delight.  
No nigard of the wealth that God him sent,  
Despising pride, and with his state content.

A faythfull  
freend to the  
Author,

His hart doth harbour giftes of heauenly grace,  
Among the poore a patron of defence:  
Right lowingly doth learned wightes embrace,  
Makes small account of curraunt quoynd pence.  
A patient man in suffring any wrong,  
Not rendring yll agayne in deece nor tonge:

Full well I now percelue his name, and haue obserude his prasse: **Diogenes.**  
Such freendes in whom such vertues are be rare in these our dayes,

3 The seuenth Dialogue, betweene  
Tom Tapster, Miles makeshift,  
Wat Wily, and the Author.

Tom Tapster.

You are welcom gentlemē wil it please you to go neare.

Author.

Such welcome I like not that bought is to deare,



Miles Make shift. Sir I perceine right well that you haue bene accustomed with the flattering entertainmēt of Tapsters, vnto whom a mans purse is alwaies better welcom then his person.

Wat Wily. In good sooth Tapster, if thou knowest howe weake our purses are, thou wouldest geue vs but sutable entertainment.

Tom Tapster. I see you are merry gentlemen and disposed to iest, but if it bee as you say, you shal (notwithstanding) haue so much credit at my handes as your dinner and horse meate amounteth vnto, so, you seeme to bee honeste Gentlemen.

Miles make shifte. Of our honesty wee will make no great vauntes, but that wee are Gentlemen, and cleane gentlemen, wee will not denye, so, I suppose wee three cannot make a stocke of two pence. But I praye thee wherby doost thou deeme vs to be Gentlemen.

The tapsters  
conceit.

Tom Tapster. Sir it is a gentle Tapsters curtelle, generally to salute all men by that tytle, which lesson I first learned in the Schoole of Adulation, in which Arte I haue so profited that I am now a publike reader therof, and by my absolute knowledge herein, I can both proue you a gentleman, and also emblaze your armes.

A good guest  
I warrant  
you.

Wat Wily. Thou art a gentlemanlike Tapster.  
Miles

## of the eyghth liberall science.

Miles make shifte. I warrant you hee was neuer be-  
gotten without the consent of a Gentleman.

But Tapster, set forthwardes our dinner, and if we lacke  
money, I wil promise thee by the faith of a Gentleman, to  
pay thee when I come hither next.

Tom Tapster. I take your word, you shall lacke no good  
chere. Exit.

Author. Lo here is cretensis cum cretense, a cogginge  
knaue with a foystringe varlet well met: hee with his her-  
baltry and you with your hemphaltry, I trust anon will  
make a good medley.

Wat Willy. Holde thee contente sonde fellowe, and  
giue vs leaue, and so shall thy charges bee bozne, for thou  
hast oft heard say, that Fallere fallentum non est fraus to de-  
ceiue a deceiuer is no deceit. And hee that with his flatter-  
ry deceineth a thousand in a yeare, is now like to be mated  
with his matches, holde thou thy tongue and obserue the  
euent.

So moze wordes, for now hee commeth in.

Tom Tapster. Gentlemen, I pray you haue patience  
yet a little while, and it wil not be longe vntill your dinner  
bee ready.

Wat Willy. No haste but good, better is a little fa-  
riance then a raw dinner. But in the meane season I  
pray thee tell vs what newes is now stirring.

Tapsters are  
masters of  
newes.

Tom Tapster. I haue in my taphouse both stale and  
fresh newes: yea, & if neede require, I haue there a stamp  
to quoyne newes at all times.

Miles make shifte. I pray thee tell vs new newes and  
true newes.

Tom Tapster. Sithens you are so greedy of newes  
I will tell you such as will seeme wonderfull, and incre-  
dible. First I geue you to wete, that there is beetwene  
Sir Morpheus and mee, very great and familiar acquain-  
tance, by meanes wherof, we conser togeather sometimes  
at none, as well as at midnight, and being this last night  
past in a deuout dzeame, hee led mee vp by the hande into

Tom Tap-  
sters dzeame.

## The seventh Dialogue,

a pleasant Paradise, where I might beholde wonderfull visions: first I saw how Iupiter sate in his Throne of Majesty callinge all the other Gods to accompt of their offices and Ministeries, befoze whose royall seate, the pety Gods and Goddesses endeavored with all diligence to cury fauor by sundry strange and vnacustomed sleights: the terrible and wreckfull God Mars, whose harte was whilom bent altogether to conquer whole Monarchies and Empires, as an infest enemy vnto peace and tranquillity, hath now set aside his warlike instruments, and is become a sater to loue, to liue at ease, preferringe quiet befoze conquest, and golde befoze glory, he hath shaken of his harness, and taken into his armes in steade of armour, the beautifull Lady Venus, wherat the cunning Smith Vulcan takinge indignation (by his exquisite skill) enclosed them together in a net of Iuier, for the which, this noble craftsman was had in great admiration amonge the Gods, and well commended of Iupiter him selfe. And when Vulcan had playd this pleasant Pageant, in came Appollo (as it were vpon the Stage) to solace loue with some kinde of Adulation, wherby I saw full well that my science is practised euen among the Gods. Then came in Sir Cupid like a carpet knight, and with smiling countenance and smooth words, allured Appollo to resigne the Scepter of his prudence and his learned laurel crowne vnto loue, wherby to discharge himselfe of a great burthen, and also to please Iupiter with his excellent skill of Musicke, vnto which fond request Appollo effsones applyed, to his perpetuall obloqui. Howbeit his incomparable harmony found such fauour with the father of the Gods & the rest, that his change chaunced to the multiplication of his gayne, though to the diminution of his credit. Thus Appollo became a Minstrell, and many of the rest daunced after his Pipe. Then came in Mercurius in the habite of a traauayler, and hee could vnto loue wonderfull newes and monstrous lyes, namely English lyes, French lyes, Spanish, Dutch, Italian, Irish, Welch, Romaine, Polonian, Muscouian, Babylonian, and Turkish lyes. And to conclude, hee could set out all manner

He that hath  
trauayled so  
far, as none,  
so far as hee  
may lye by  
authority.

## of the eyghth liberall science.

manner of lyes, with all manner of colours. But it is a woꝛlde to see how acceptably his newes were receyued, and to consider howe the eares of Goodes are delighted with bayne fables, and forged fantasies. But here began the spoꝛte: There stood a far of, a simple sot named V. F. and when hee saw how Mercury was fauoured for his fables, and commended for his cogging: perswaded himselfe, that hee by speakinge the trueth should bee right well regarded. And euen on the suddaine rushed into the place, as though his quill was then to speake, with malapert and saucy boldnesse, vttered these wordes following.

O mighty loue thy licence thine to speake is now assignde,  
And pardon free proclaimde, giue leaue for mee to speake my minde,  
Foolles boltes (men say) are soonest shot yet ofte they hit the marke:  
Blinde Bayard is as sure of foote as Halkrey in the darke.  
On Stage who stands to play his part ech frown may not him daunt  
Some play to please, some laugh, some wepe, some flatter, some do taunt  
But hee whose parte tendes to this ende, fond fancies toyes to schools  
Best welcome is when hee resines, the Scaffold to the foole.  
Lo now the foole is come in place, though not with patcht pryde coate,  
To tell such newes as carst hee saw within Cochlozels bote.  
The Rowers cryde, to Barge to Barge, the passengers make haste:  
The ryde is turnde, and euery foole in his degree is plaste.  
With lussy gaole and laboryng Oars the Barge hath won the Poꝛte  
Where Iupiter both raigne and rule, within a stately Foꝛte.  
Eche one deuise which way were best in fauours grace to grow:  
Some crabe, some drag, some flume it out, some crouch and creepe full  
With cap and knee some sue & faine, some gape for other & fallen (low  
Some snatch the fruit before rebound, some gnaw on tastelesse Malles.  
Some fish and catch a Frog at last yet feede on better hope: (grope  
Some sting their handes with nettles keene, while they for flowers  
Some sing some daunce, some pype, some play, e al for fauours grace:  
Thus greedy gapes makes men belerue, they runne in endlesse race.  
What desperate hazard is so hard, that makes the ponker doubt,  
What way so wilde where gaue he both grow, that woꝛldling findes not  
What hole so small in writings olde, that cannot be now found: (out  
But were a large conscience makes some holes where wordes be found.  
Wh, Conscience is a banisht wight, with garment al to ryme:  
But though shee sit in homly ragges, she laughes some robes to scorne  
Shee smiles at tyrants that turne wylde to make their will a law:  
Whose sturbing mindes by right or wrong, would hold all men in awe.  
Refusing fame and chusing shame, by hunting Hannanys chace:  
A hog (say they) for good repoyt, let mee haue Fortunes grace.  
Oh looe, are these thyngs hid from thee, nay, nay, thou seest them all:

## The seuenth Dialogue,

But winking wisdome is not blinde to turne the tossed ball.  
 Thou seest that sundry sortes of men, by flattery do aspire :  
 To guerdon great, when trusty truth hath hated for her hire,  
 Thou seest I know the subtile sleights that worldly wightes deuise :  
 Who currieth fauour currently, is onely counted wise.  
 Alas how is Religion vnde to serue the turne at neede :  
 Whose cloake hides sundry hypocrites that many errors breede :  
 For why its now a common trade, when refuge all is past :  
 To take Religion for a shield, a shift to serue at last.  
 Oh loue if thou wilt ransacke some that haunt of her decrees  
 They will appeare but flaunting leaues of withered fruitlesse trees.  
 To flatter Princes many men, apply them to the time :  
 They force no whit Religions fall, so they aloft may clime.  
 How mighty loue, looke well about all thinges are in thy sight :  
 The Touchstone tries, all is not golde, that glistereth faire & bright :  
 Lo, thus I haue exprest my minde, and shewd forth my intent,  
 My part is playd, and I am plasse so that I bee not spent.

Miles make shifte. Mery sir this was a very saucy and presumptuous foole, for not onely his boldnesse in preasing himselfe to that place was worthy of reproch : but the subtiltie of his Metaphoricall Phrases deserued iuste punishment.

Wat Wily. Thus wee may see what madnesse it is to permit fooles freely to speake their mindes but much more to suborne them in their taunting talkatiue beynes, whose tongues are alwaies bent to shoothe their doltish boltes at other mens vices, and yet see not their owne follies, but I hope to see the daye that such cockscornes shalbe restrained, for they are infest enemies vnto the noble faculty of flattery.

Tom Tapster. Merely, if you had heard his words, and beheld his gestures, you would haue wondered at his impudency, for besides that his speache, which I haue recited vnto you, he rayled and raged at the egregious flattery vled among the Gods and in Iupiters Court, not sparing any state or degree.

Miles make shifte. Well, well, gentle Tapster, let vs now leaue to talke any more of that daw and of his doctrine, and supplie the time with more necessary matter, wherfore

## of the eyghth liberall science.

Wherfore sithens thou art a publike reader in the science of Adulation, I pray thee reade a Lecture of that art for our instruction.

Tom Tapster. I graunt your request, and for the better explication and understanding of the matter, you must imagine your selfe to be the Lorde, vnto whom I reade this Lecture.

Miles make shifte. See it as thou hast sayd, now shew forth thy learning to mee thy Lorde and Maister.

### Tom Tapsters Lecture.

**A**s flying fame with golden trompe, hath sent thy brute abode:  
So bounden duety by deserts bids mee my minde vnload.  
Thy haury porte, thy heauenly gifts, thy line of noble race:  
Thy passinge prayse, the happy state, makes all men toy thy case.  
As one who for his countreyes wealth, by fate was first ordaynde:  
Oh happy soyle whose lucky lot so rare a gem hath gaynd.  
But whether are our toyes more great, in hauinge such a wight:  
Or els our greefe when sisters thre, shall worke their pyful spight.  
And as both Heauen and earth are bent thy honour to procure,  
So prudence thine (O noble Lord) must cause the same endure:  
But by thy leaue (O maister mine,) I see and sighe withall:  
That bounty should beare such as way, as to procure thy fall.  
For thou (my Lorde) with princely pompe thy table doost maintayne,  
I freend to all saue to thy selfe, but how may this remayne,  
Thy purse is open to the poore, their naked lymmes to cloake:  
Like Lords thy tennants liue at ease free from all seruill yoke,  
If in the ende thy state decay, eche man bewayles the case,  
Take time, in time, so feareles thou maist spit in Fortunes face,  
And to begin, first cut thy troupe, and trayne of seruising men, (ten)  
Where two or thre may serue the turne, what shouldst thou doo with  
But ten times ten on you depend and by your purse maintaine:  
Leaue of my Lord, as good as you that pompe hath now refraine.  
Employ the Court with diligence in presence of the Prince: (wince.  
Whence profit growes, & fauour springs though mumbling lobcock  
Break by housekeeping & your troupe, geue passortes to your traine  
In Court two waiters and a Page will serue while you remayne.  
Agayne in Court such cheats do chance as causeth gaine to grow:  
What neede I name the order how sith you your selfe do know,  
If neede require that you appeare in presence of the King:

When

## The seuenth Dialogue;

**A warme**  
**seuile**  
**vauant you**  
**The Diuell**  
**sendeth such**  
**counsaylors.**

when as it shall expected bee, that you a trayne must bring.  
 Your tennants are good handsome hines, when badged blew cotes on.  
 So may you muster lustely with Simkin, Hob and John.  
 And hee pooze swad, will willingly, on cote bellow the cost :  
 His best cart horse will make good shifte, to ride with you in poste.  
 And were not these things better saued, then prodigally spent  
 Though you spend all, yet clownish crew, will neuer bee content :  
 And when continuance in the Court do breed desire of change.  
 With Hawkes and Spaniels then you may about the country range.  
 Now here, now there, among your freendes how will you entertayne:  
 Plaine cuntry houses sumtimes hath in stoze, so y<sup>e</sup> you bring no trayne:  
 Was parson sumtimes serues, a Capon or some such :  
 Pinch on the parsons (de my Layde, the whozsons haue to much.  
 And when you list to lye at ease, goe to some proper towne :  
 So shall you not bee charged oft to feede him swad the clowne.  
 Your stable then your owne turne serues, your stable may bee small,  
 Few dishes fraught with littel meate, to fill thee boarde withall  
 Few your tennants will prouide, both Capon, Pig, and goose :  
 Beare them in hand their coppies naught and that the lease is loose.  
 So shall you haue prouision brought, to serue you all the yeare.  
 Pea Sir, let tennants loke to that for marketts now be deare.  
 And though your noble auncetors were cleane boyde of the skill :  
 That doth belong to husbandry, the greedy barne to fill.  
 Yet shun not you the trade to know, that yieldeth treble gayne:  
 Nothing seemes hard to prudent men, where gayne requites the paine.  
 The more your knowledge doth excell the greater is your pryse :  
 Who knowes of land to make the most, is wisest now adyes.  
 When graue and prudent men are set, at table to their meate :  
 Their table talke tends to this ende, of husbandry to treat.  
 By meanes wherof no topling Dyne, that plowes and tills the fields  
 Can better tell then noble men, what gayne a plough will yelde,  
 What neede the Grassier you beguile, in hyringe of your ground :  
 When you your selfe may plainly see what gayne doth thence rebound  
 Why should the butcher gayne the Wyde, in bying of a beefe :  
 This knowledge now in noble men doth chuse the farmers greefe.  
 Learne, learne (my Layde) of landlozds now to let thinges to the best:  
 'Tis well when tennants crouch and creepe, to sit the landlozds chest.  
**The Tapster**  
**hath a sange**  
**at Court**  
**meane**  
 Your shepheard is a subtile knaue, and breeds himselfe a stocke :  
 By keeping many sheepe of his among your Lordships stocke.  
 And you haue the Parranadge and gifee of goodly Tithes :  
 With faire globe lands in harvest time, that tryes the Whores Tithes :  
 Which to bellow on prating priestes, for tithinge of a tale :  
 Is madnes meere, but rather you may set them out to sale.  
 Sir Simon is a lusty lad and hath good store of golde,  
 But set a price and doubt you not the mony is soone tolde.

## of the eyghth liberall science.

And if hee thinke it very much, to giue so large a fine:  
 Then may you choose a simple soe: who easily will incline,  
 To bee your budge at all assays: and feede among the swine.  
 Who will be glad with portion small although the frutes bee much.  
 Poore men with pottage are well pleas'd, such fellows will not grutch.  
 What though hee bee no Preacher Sir, haue you no care for that:  
 Hee hath a pery skill to dig and drue a garden plat.  
 These precepts if your Lordship marke, and put the same in use:  
 Then fortune shall be at your becke and stoupe vnto your lute,  
 Doe thus (my Lord) I make an ende and wish you happy dayes.  
 To bath in blisse, to swim in ioy, to win immortall prayse.

Miles make shifte. Degregious Scholemaster worthy  
 of immortall prayse, whose excellent cunning ioynd with Muli maro-  
um scacubet  
 singular eloquence, meriteth equallitye with Virgill and  
 Homer, verely Maister Lapster you are profoundly lear-  
 ned in this noble science of Abulation.

Wat Willy. I haue heard many publique readers in A songe of  
three pines  
is one, wher  
three flatters  
ing varlets  
are fitly  
matche.  
 sundry faculties, but the like to him I neuer heard, for hee  
 sheweth himselfe a perfect Rethorician, his wordes are so  
 cunningly couched that they importe much matter in few  
 wordes, euery worde hath his weight, eche syllable his per-  
 fecte sence, hee is pithy without prolixity, shorte, and yet  
 substantiall. Finally, his wordes, his countenance, his  
 swete pronounciation, his cumly gesture, with all his o-  
 ther actions, shew forth a grace (in my iudgement) incom-  
 parable, and therfore worthy of admiration. Now thinke  
 you friend Fulwell, let vs heare your iudgement.

Author. My iudgement is thus, that for his excellen- The Author  
iudgement.  
 cy in his execrable Science, hee shall be endued with a  
 garland of Hempe, & shal take his degree of Poetry at the  
 vniuersity of Tiborne, for his presence will become that  
 place passing well. And because that lecture is very vnpro-  
 fitable where out no necessary notes may be gathered, I  
 will shew you what I haue noted in the discourse of this  
 Lecture. First that this fellow is to be reputed a Maister  
 or Captaine Parasite, which kinde of people are the per-  
 uertors of vertuous affections, and corrupters of noble na-  
 ture, as by his detestable perswasions may appeare.

## The seuenth Dialogue,

But let vs see how these vngacious grasses were trode vnder foote (as pernicious bzanches, or rather rotten and stinking weedes) euen among the Heathen wise men.

Diogenes noting two of most noysom beastes of the world fearmeth a sclanderer the worst of wilde beastes, and of same beastes a flatterer. Also Plato accompteth him a frænde in pzesence, and a foe in absence, wherof dayly experience is a perfecte witnessse. For as a flatterer wil pposse friendship to thee and thy frænds, with like protestation of hatred towardes thy enemies, euen so will hee (for his bellies sake) vse the like dissimulation with thy aduersaries, and in the ende bewray and betray you both, if any gayne grow vnto him therby. Wherfore hee is right cousin to a dog, whose property is to saluue with his tayle on all men that will rewarde him whether they be his Maisters frændes or foes. But what neede I stand vpon the inuectiues of Philosophers agaynst flatterers and flattery, seeing the canonicall bookes of the Bible are furnished with examples and documents, wherof I will of a multitude, set a few, for the further displaying and iust detestation of that wicked Science, wherof Satan himselfe was the first Scholemaister. Wherby I infer that the students, and pradiſioners therof, are fit Schollers for such a Maister.

Gene. 3. It appeareth that by the subtilty of this art, Doctor Diuell deluded our first parents in Paradise, with his flattering promises of much more then hee could perſourme, the effecte wherof, the worlde feeleth, and shall doe vntill the consummation therof. And now let vs see what manner of disciples this Doctor had, and for auoydinge of tediousnesse, I will pretermitt many examples of the old Testament, and come vnto Chriſte his time.

Math. 2. Herode with flattering wordes of dissembled intente, perswaded the Magians to bzing him newes where hee might finde Chriſt, and how his wordes agræde with his meaning, the texte both teach thee. In proceſſe of time when Chriſt wrought wonders and miracles among the people,

A noble dissembler.

## of the eyghth liberall science.

people, hee was cheafly commended among them for filling their bellies in the wildernesse, in which flocke and multitude were many Pharastres and smelkeastes, that for their bellies sakes, would haue proclaymed Christ to bee their Kinge, flattering him also with these wordes. This is of a truth, that Prophet that should come into the world. And yet the selfe same flattering varlets, when they saue no longer likelyhode of god cheare, cryed out on him, Crucifige. The secte of flattering Pharises when they ment nothing lesse then truth, came vnto Christ with these glossing wordes. Maister wee know that thou art true, and teachest the way of God truly. &c. But their wicked intent was to intrap him with wordes of treason, wherby to condempne him, of whose pharaseicall conditions are our Maisters of flattery, and thus let these fewe places serue for my first note. Secondly I haue noted by his Lecture, the vnconstant and sond affections of them that bend their cares to the sugred benim of flattery, wherby manye doo dishonoꝝ, diswoꝝship, and dishonest themselves by putting in vze such wicked attempts as this sapster hath perswaded. Thirdly I haue noted in you two a playne portrayture of a brace of cogging knaues, from whom I will flye as from a Serpent, exhorting al my friends to do the same and so fare you well.


Fallere te nullus vult, qui tibi dura minatur  
Sed potius vt caueas turbidus ille monet,  
Fallimur a placidis verbis, vultuque sereno,  
Cum sapido capimus, sepe venena scipo,

Mancinus.

A

 A short Dialogue, betweene the  
*Authour and his booke, wherein is shewed*  
sundry opinions that were vttered of the first Im-  
pression of this booke, which the Authour  
him selfe hearde in Paules Church yeard.  
and else tohere.

Author.

 Hat loytring cause or lingring let,  
Hath helde thee from my handes so long  
Or els hast thou such checke mates met,  
As by some meanes hath done thee wrong  
Some newes hath chaunst, I know full well,  
If good or bad : I pray thee tell.

Booke.

Such newes perhaps, Thauē to show,  
As vneth will thy minde content :  
If talke may make mennes eares to glow,  
I muse if thine be not quite spent,  
A thousand tongues doo speake of thee,  
Thou hast so fondly framed mee,

This is a new found arte, say they,  
Pickte out of late from ydle brayne :  
But some agaynst those wordes inuey,  
And say thou tookest an honest payne,

By

## Betweene the Author and his booke.

By mery meane thus to detect :  
The folly of the flattering sect.

Some like thy verse, but not thy proes,  
Some prayse thy minde, but not thy skill :  
Some shew them selues to bee thy foes,  
By mocking thee, and eke thy quill,  
Some say thou hast a litle wit,  
But doost apply the same vnfit.

Some say that in times past,  
In Flatteries Schoole thou hast been traynde :  
And yet to thriue foundst not the cast,  
For Fortune aye thy state disdaine :  
And now thou takst as weapon stronge,  
Thy pen for to auenge that wrong.

And thus as I haue raunged abroad,  
I heare the verdictes of them all :  
Some rage and rayle, some lay on lode.  
Belike they were rubde on the gall.  
Some smyle to see so quaint a toy,  
Some laugh right out, and some looke coy.

### Author.

Ah sily booke, that thus hast past,  
Amid thy freends, and through thy foes,  
VWhat writer euer found the cast,  
To please all men : none I suppose,  
For fancy comes to men by fittes,  
So many heads, so many wittes.

## Betweene the Author

Sith sundry men in sundry wise,  
Do shoote their sentence at my name:  
Goe tell them all, that I despise,  
The scoffes that taunting tongues do frame,  
Thy humble duety do expresse,  
To thy right noble patronesse,

Then reuerently thy selfe submit,  
Vnto the troupe of learned trayne:  
As for fooles boltes, that would thee hitte,  
Thou shalt full well their shot sustayne.  
And say to them, that thee doo blame,  
My Author prayse you mend the same,

So shall you answere his desire,  
And haue his thankes, a small rewarde,  
Els let your tongue from taunts retire,  
Yll tongues good matters, ofte hath marde,  
A fault is sooner found, then mended,  
Few bookes by finde faulte is defended.

Farewell my booke, God bee thy speede,  
I sende thee forth to walke alone:  
In homly stile, a threede bare weede,  
For robe of Rethorike I haue none,  
My VVaredrope hath no filed phrase,  
VVheron fine eyes delight to gaze.



FINIS.

# The eyghth Dialogue, betweene Sir Symon the Parson of Poll Iobbam, and the Authour.

VWho liues to learne, and learns to liue  
And list to come to thrift,  
May see the skill, and finde the way,  
By my new founded thrift.

Sir Simon.



Vthour. If your thrift haue such vertue as to  
teach men thrift, I pray you Sir Simon take mee  
vnder benedicite, who neuer as yet could finde  
the way to thriue, I thinke it bee for wante of  
absolution ab onne frugalitate.

Sir Simon. I neither vse auricular confession, nor any  
kinde of absolution, but certaine infallible precepts to bee  
observed, by practise wherof, thrift is obtayned.

Authour. And yet (Sir Simon) if the common saying be  
true, you haue playd an vnthriftie part your selfe, for you  
are sayd to bee he that solde his benefice for a boale of new  
Ale in corne, and what thrift call you that?

The Parson  
of pol Iobbam.

Sir Simon. Better thrift then you are ware of, for the  
boale was spiced with a hundred Duckets, which spice  
sunke to the bottom that all men could not see it.

Authour. Then your name shall bee conuerted from  
Sir Simon to Sir Simony, but haue you any other benefice  
leste to liue vpon, and kepe hospitality withall?

Sir Simon. I am not as yet vnfurnished of my plura-  
lity, but if I had not one, yet haue I the seate to fische and  
catch: so fine a bayte I haue in store.

Sir Simon  
fisheth with  
a golden  
hooke.

Authour. How longe haue you bene so cunning a fisher?  
When I knew you first you had no such skill, but conten-  
ted your selfe to liue as barely as I, and other your pooze  
neighbours.

Sir Simon. That I liued barely I confesse, but that it  
contented mee I denye, wherfore I directe my study to the  
Art of Flattery: wherin I found such sauour, that I set

I

aside

## The eyghth Dialogue,

aside al other studies, and dedicate my selfe wholly to that, in which art I am now an absolute Scholemaster, and if thou once tastedst the sweetenes therof, thou wouldest reiecte thy stocall study and become a Philosopher of our secte.

Honest student  
dies reiected  
in respect.

Author. I pray you Sir Simon, for olde acquaintance tell mee how you put this kinde of Philosophy to so profitable vse?

This enormi-  
ty is greatly  
to be lamented.

Let them  
surely looke  
for it.

Sir Simon. I will rip it vp vnto thee even from the beginninge. It is not knowne vnto thee how solitary a life I led when I first became a Clergie man, and when I went any where abroade, my onely arrant was to preach, in which my sermons I could not cease to inuey agaynst the abuses of these dayes, not sparing Lorde or Lady or any degree, in reprimonde of sinne and wickednes, so farre forth, that I was counted a saucy knaue among Gentiles. And specially of patrons of benefices, whose soule disorders, in making marchandise of the Church beeing Gods parte, would beape vp wrath for them against the daye of vengeance, and that therby the childzens bread was taken away and cast vnto dogges for not onely they were deprived from the foode of the soule, by selling of the benefice to simple Sir Iohn, vtterly vnlearned, but also the patron must haue the sweetest soppe of the tithe to maintaine his boundes, greyhoundes, and Spaniels, for lacke wherof the poore parson is unable to keepe hospitalitie: & as Christ whipt out the Marchants from the Temple at Ierusalem, so these Church Marchantes must looke for a greuous scourge to come on them from God. For this and the like doctrine I was hated of many, and loued of few. On the other side, I sawe how some other Preachers that were my nere neighbours, could cunningly claw the ytching eares of vaine glorious men, and like Protheus conuerte themselves vnto sundry shapes, by means wherof lyuings were powzed into their lappes. I set aside my satirical sermons, and became a plausible preacher, I reiected solitarines, and became a boone companion: I left my books

and

## o<sup>f</sup> the eyghth liberall science.

and fell to my bowles, I shut up my study, and sought out the Ale house, and then who so good a fellow as Sir Simon with the Papist I was a Papist: with the Protestant, an earnest gospeller, in the newfound Famely of Loue, I was a louinge companion: among graue men, auncient, with wilde oates, youthfull: among gamesters, a good fellow: and finally, a man at all assayes. When began my credite to encrease, and those that before spake euil of mee, now gaue mee good repute, and in short space I had more lyuings heaped on mee, then law would permit mee to receiue, but I would refuse none: for I inuented a proper policy both for fauour and profit. When soeuer any lyuing came vnto mee more then by law I was capable of, I would either make marchandise of one, or els make ouer my entangled lyuing vnto some man of such Authority as agaynst whom no common promoter durst presume, by meanes wherof, I was sure to haue a good bucklar of defence, and a profitable gayne without deserte, so that in short space I was taken vp among states, in whose presence, to win further fauour, I could bebaue my selfe so pleasantly, that who so great a man as I amonge Lordes and Ladies. I haue committed to my minde such store of pleasant deuises to feede their humors at the table, that I am called my Lordes mery greke, for the company is the merier that I am in. And on mee attendeth simple Sir Iohn, who is made a double and dogbolt of euery seruinge man, because of his simplicity, but for all that, I with my subtiltie, and hee with his simplicity, and my Lordes men with their policy, keepe in our hands many good benefices in the Country, if this bee no thyrste now iudge you.

A Chaplayne  
of trust.

Scoggins  
doale is to  
geue where  
as is neither  
neede nor  
desert.

Such man  
chandises  
haue mard

An vnfit  
thinge for a  
Pree it to bee  
a letter.

A Chaplayne  
more meete  
to seru a  
Thatcher  
then in the  
Church.

Author. If such shifting thyrst, end with good thyrving, I much maruel, but this mean while, how do you discharge your conscience in preaching according to your function?

Sir Simon. I preach very often, and that with great comendacions, for when I am in Pulpit before Nobles & peeres of the Realme, I tende my inuectiues wholly against the insatiabable couetousnesse of the Country man,

Sir Simon  
preacht for  
profit.

I it

with

## The eyghth Dialogue,

with the subtiltie that is in them harbozed vnder the cloke of simplicity, and how they beate their bzaignes only about woꝛldly affaires, omittinge first to seeke the kingdome of God, and the rightuousnes therof, accoꝛdinge to the commaundement of our Maister Chꝛist. &c. And likewise of the Lawyers that vnconsonably take fees, by whom con- trauerſies are rather mayntayned then ended. And when I preache in the Cittie, and befoze Lawyers, I declayne against both the Courtier and the Cuntry occupier, whose dealinges are so vnconcionable towards the Marchaunt, that hee causeth many riche and wealthy Marchants to be- come bankrout. Agayne in the Country, I preach that the pꝛide of Landloꝛds is the imponerishment of the com- mon wealth, wherby also vice is nourished and vertue de- caied, and that disguised attire of men and women, maketh them seme moze lyke monsters then humayne creatures. And in all my sermons, I haue one pleasant dogtricke oꝛ other to delight my auditoꝛy, which mery concept is com- mitted to memoꝛy, when the rest of my doctrine is neglec- ted.

Sir Simon  
preacheth  
dogtrickes in  
stead of Doc-  
trine.

Author. But I pray you Sir Simon, is your life so con- ſourmed to your doctrine that it cannot iustly be sayd vnto you *Medice cura te ipsum*.

Sir Simon. Tush that is the least care that may ene- cumber my minde, soꝛ I haue so bold a tongue, and such a bzasen face, that if I be detected of any notozious crime, I can so hide my wolnish carcass vnder a cloke of Lamskin, that my deserued blame shall rebounde into the bosoms of my accusers.

Author. But I pray you (sir Simon) haue you had free passage in these your proceēdings without taking of some notable foyle.

Sir Simon. Doe now thou doste bꝛe me eyther to ac- cuse my selfe vnto thee, oꝛ els to deny thy request, but be- cause I thinke that whatsoener I do reuerale vnto thee, shall be buried in the Sepulchꝛe of thy secretes, I will dis- play certayne finer practises of late I put in bꝛe, to the  
viter

## of the eyghth liberall science.

bitter Shipwreck of my fame, and greenous wound of my good repute, which skarre lyeth so open unto the eyes of the world, that it is shot at with the sharp arrowes of many mennes tongues, and yet I hope to saue it from festering by a plaster of new inuention as in the end of my tale thou shalt heare.

Author. I couet first to heare your practises (the causes of your wound) and then your chirurgicall policy.

Sir Simon. Thou knowest that when I was in the flower of my youth, I was well regarded of many men, as well for my prompe wit in scoffing and taunting, as also for the comlynesse of my personage, beeing of very tall stature, and actiue in many thinges, by meanes wherof I became a Seruitour, but I was soone weary of that trade, & tooke on mee a habit of helynesse, namely a Friers coule, and was a painfull Preacher. Shortly after I caste of my coule and tooke on mee the office of Priesthood. But with in a while, I lyked so yll of that function that I shakte of my square cap and my tippet, and became a practicioner of ciuil Law, in the attyre of a tempozal man, as though I had taken no orders at all moze then the .24. at which time I traded many thinges and chesely in mineralles.

But it is a world to see how promotion pricketh the minde of man, as in mee may appeare a perfect patterne: for it so happened that a certayne Archedeacon in the Prouince of M. dyed while I was at N. a Cittie of the sayde Prouince, after whose death I tooke new orders, and became a new cloe Priest againe, then I labored so effectually and fished so finely, as wel with my golden hooke, as my glosing tongue, that at last I got into my handes, not only the sayd Archedeaconry of N. but also certaine fat benefices in that same Prouince, wherat the worlde smyled and spake of mee much thanie. But I bare out that with a brasen face, and deuised meanes to win new credit, for the olde was so crackt and worymeaten rotten, that it was nought worth.

Author. Truly Sir Simon, I deeme it one of the  
most

Belike Sir  
Simon was a  
long lubber.

Sir Simon a  
searcher for  
all kinde of  
mettals.

## The eyghth Dialogue,

most difficult matters in the world for a man to win ne credit in a place where the olde is so far past as you haue described.

Sir Simon's  
almes

Sir Simon. Nay verely, I esteeme it no difficult matter. For by this meanes that I shall tell thee, I beare a greater countenance then euer I did. For I keepe iolly good chere in my house, but not for eche poore knaue and e uery rascall, or for the poore and impotent, but for Lords, Knights, Esquires, and Gentlemen. And let them bring with them whom they list, yea, even their very Dogges, Kug, Kig, and Kisbie: yea, cut and longtaile, they shalbe welcom, & for this cause I am a companio among estates.

Sir Simon's  
referuible  
spenell,

Author. But I thinke those men of honour and wo ship, vse you as men vse their waterspaniels: that is, they make you their instrument to fetch and bringe vnto them such commodities, as you by the corrupting of your conscience may compasse, and for your labour they spitte in your mouth, and make you their mocking stocke behinde your backe, and if it be so what new credit doo you win hereby?

Sir Simon. It may be as thou sayst, but I haue not as yet perceined it. But all this while I haue not tolde thee of one of my practises which sticketh more in my stomacke then all the rest, the wound wherof, though in time it may be cured, yet I feare mee the skarre will remaine while I liue. Wherefore, to vnlode my stomacke of that chozallie I will vtter it vnto thee as foloweth.

An other  
mans liuing  
was a grette  
eye loie to  
Sir Simon.

There is a very honest man dwellinge neare vnto a Towne called D. in the Country where my dignities are, which honest man was my very frend in tyme of necessity who dwelleth on a lyuing geuen vnto him by an olde Maior of his, sometimes Archdeacon of the place that I now possesse, and by my dignity I am now his Landlord, but oh how it græued mee to see so sweete a sop (as hee enioyed) out of my dishe, wherefore I summoned an assembly of my wittes and willes togeather, and so deuised how to surprise him by the practise of my professed art of Adulaciõ, wherein I vused also deepe dissimulation, which is a special branche

## of the eyghth liberall science.

of this Art, and to begin, I wrote vnto him a letter in effect following.

My olde frænd M. the sundry good turnes that I haue receiued at your handes enforceth mee to study how I may requite thesame. And sithe Fortune hath now aduanced mee to bee your Landlord, I assure you, (if your lvinge were not already on you bestowed) I would endewe you therewith in moze ample manner, then did your olde Master, and perswade your selfe herein that you shall finde mee as fast a frænd vnto you, as any you haue in y<sup>e</sup> world, wherof you may make p<sup>ro</sup>ofe when you will. And because I make the like account of you, I am bolde to request the vse of your frændship at this time, which is, that you will lende mee one hundred poundes of mony, towarde the charges that hath growen vnto mee by late purchased p<sup>ro</sup>motions, I wish you well, from my house at N. &c.

By your &c.

Author. Truly Sir, your letter p<sup>ro</sup>tendeth much flattery, & yet peradventure you persourmed your p<sup>ro</sup>mise vnto him, and in so dooing your wordes were friendly and not flattery.

Sir Simon. In deed I persourmed thesame with shame enough vnto my selfe, for hee (ioyning with another of my tennants) gratified my request, and I requited it in this manner: I refused to receiue my rente of him because the forfeiture of his liuing, stode vpon the non paiment of his rent: willing him not to regarde the tenderinge therof at the dayes and place limited, saying that not only I was his very frænd, but also endetted vnto him far beyond y<sup>e</sup> value of my rent. But hereby I see how God standeth with true meaning men, and frustrateth the wicked pollicies of vnconscionable dealers, to their shame, as in mee may appere a notable example, for I intending to circumuent him w<sup>th</sup> my subtilty, was my selfe caught in the snare of shamefull obloqui. For when I supposed y<sup>e</sup> he had forfeited his sayd lease for want of tending the rent, wheras (in very deed).

A man of good conscience as by this practise appeareth.

## The eyghth Dialogue,

God promiseth for  
plaine mean-  
ing men.

A good  
turne wel  
requited.

A proper ex-  
cuse to blear  
the eyes of  
fooles.

A secret note  
to bee pub-  
liquely  
known.

hee (unknownen to mee) had lawfully tendered the same, I came vnto his house as Iudas did vnto his Maister & frænd Christ with a trecherous kisse of egregious dissimulation, and brought with mee a troupe of my adherents. And at our comming, (albeit it was on a soddeine) wee found such cheare and frendly entertainment, as right well deserved great thanks, in recompence wherof, I sent the good man out of the way by a trayne, and in his absence gaue possession of his house to another, which beeing knownen, all the Country cryed against mee Crucifige. And yet hee (by his aboue specified wisdom) prevented my pestilente wilynesse. And this is the scarre that I feare mee I shal neuer cure.

Author. Certes of all knaueries, coggings and dissimulations, I neuer hearde the like, but I pray you haue you applyed no plaister vnto this so foule a wound, which I thinke sinketh so that it offendeth the senses of as many as know you or heare of you?

Sir Simon. Yes I haue a litle mollified the same with the oyntment of smooth wordes, saying vnto him, that my meaninge was to take it into my owne handes, and so to bestow it agayne on him, that therby hee might perceyue how well I loued him, but al this cannot stop the mouthes of the people, and therefore (as I tolde thee before) I cleane fast vnto the company of worshipfull, trusting that in time it will bee a Scarfe to shadow the scarre of my knauery.

Author. Now to conclude with you Sir Simon, I pray you what is the price of a good benefice in your Country? for I know that you are both a Merchant, and a factor for other chapmen.

Sir Simon. Ah sir, that is such a secreete as I list not reuale vnto you for doubt least I bee shent. But if thou wilt study my arte, I will bee thy reader, and then thou shalt both know the order, and enioy the fruites therof.

Author. Merely Sir Simon, I doe so much detest and abhorre the study and practice of that filthy Science, that I wil rather suffer any worldly penury, the be a follower of

## of the eyghth liberall science.

of thy secte. And now I cannot chouse but declaine against all thy practises, as thou hast particularly recited them vnto mee. And first to begin with. Wheras thou hast acknowledged thy returne from gravity to knauey, from holynesse to hollownesse, from light to darkenesse, from truely to lyinge, and from sincerity to flattery, for this thy notable apostacy, thou deseruest to be bassholde here on earth, and to be enstalled the Archdeacon, or rather Arche-deuill of Platos infernall Court. Also where as thou hast confessed thy impudency, in committing of euill, & bearing out the same with a blushles bzaen countenance, I assure thee, the day will come when thou shalt stande before the tribunall Seate of Christe, and all thy filthy factes shalbe then layde before thy shamelesse face, and penetrate the bzaile therof (if any there be) when thy owne conscience shall put thee in minde of these words that thou hast often times preached, out of the Psalme: that is. And vnto the vngodly sayd God, how darest thou take my lawes in thy mouth wheras thou hatest to be reformed, for when thou sawest a thiefe thou consentedst vnto him, and hast layde downe thy portion among the adulterers.

A fit preferment for such a Chaplaine.

And also thou hast read Saint Paules rules vnto Timothi, as touching the framing of his life to his doctrine, and his woorkes to his wordes, that in the function of his ministry might be found no faulte. Then wilt thou say, oh that I had so directed my life by the lyne of Gods worde, that I might boldly and truly haue saide with our Saulo Christ, Quis ex vobis potest me arguere de peccato? But all to late shall it then be, excepte while thou hast space thou call for grace, and without dissimulation turne vnto God, whose eyes thou canst not bleare with all thy cunning in Adulation, because hee is scrutator cordis, the searcher of the very hart of man and will not be deceiued by any art of glosing wordes &c. Now where as thou hast practised to bee bolstered by the countenance of worshipfull Gentlemen, I must needes note, that many noble men & gentlemen are by this and thy sect vehemently abused. For thou hast ac-

Man can not bleare the eyes of God.

A

knowledge

## The eyghth Dialogue,

Ezek. 33.

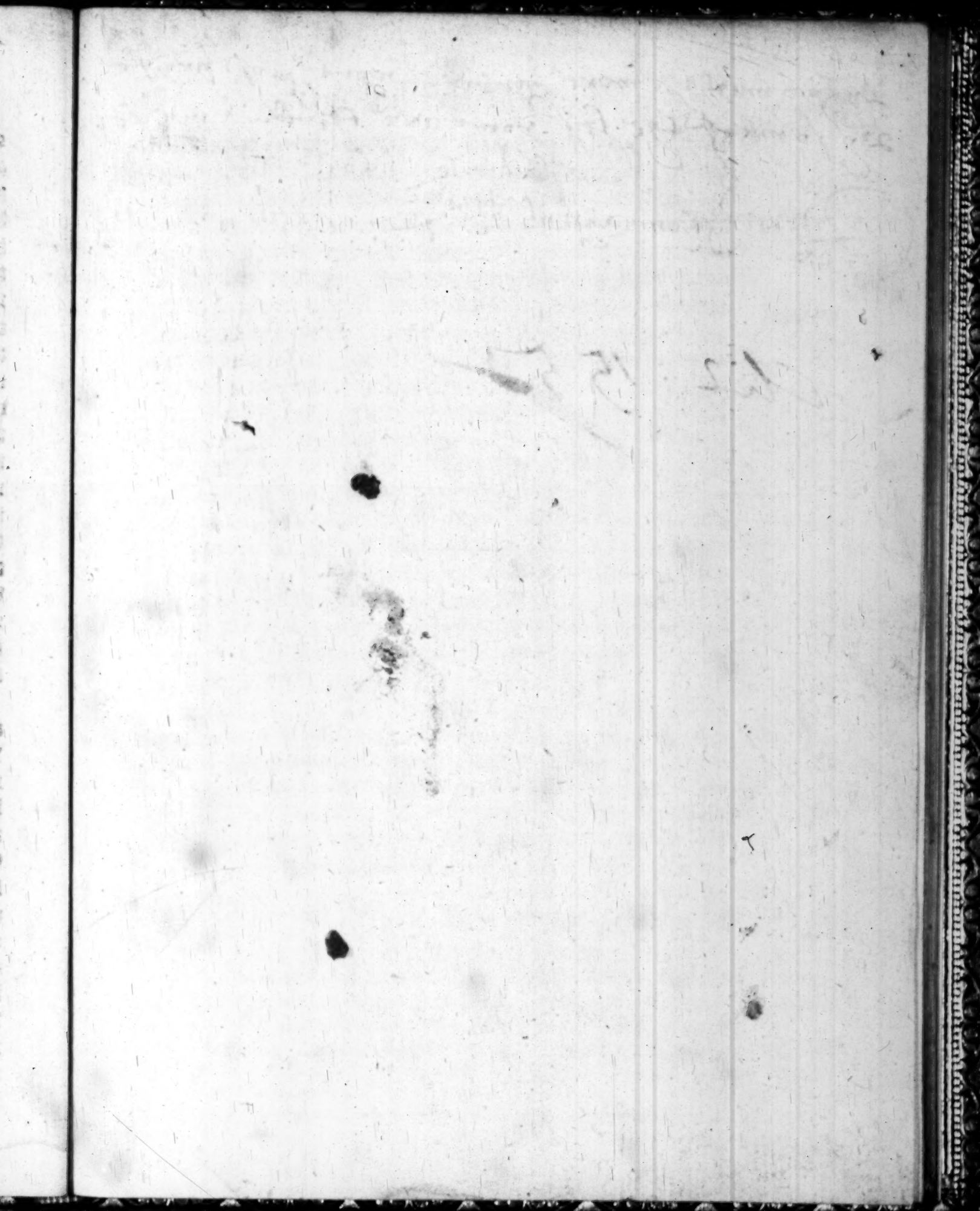
Clenly terms  
for filthy  
sutes.

Vnmeet Mis-  
nisters in the  
Church of  
Christ.

God graunt  
this may bee  
done with  
speede.

knowledged thy insinuation towarde them, by meanes wherof they commit credit vnto thee, and such is thy wickednesse, that whether they bee inclined to vertue or to vice, all is one to thee: So that if they bee couetous, extortioners, proud, voluptuous or blasphemers of Gods holy name, they are not by thee rebuked, but such shall dye in their owne sinne, and their blood shall be required at thy handes, and also (as I haue heard of thee) thou haste honest termes to cloke these forenamed vices. First, couetousnes is thriste: extortion, good husbandry: pride is clenlinesse lechery, a spurt of youth: and swearing is lustinesse &c. And as for Simony, it is but honest consideration, whereby thou, and simple Sir Iohn, with Sir W. the Treauer, and Sir T. but lately a Linker, with Saunce the seruinge man, snatche vp the benefices in the Country. But God be thanked these disorders are like to be reformed by the prouidence of our Noble Queene and her Honorable counsaile, with the Bishops and Fathers of the Church: & then shall Sir Simon bee shaken of from the presence of Noble men, and men of authority, and true preachers placed in his roome. And now to conclude with thy sinister and execrable practise in the Prouince of M. wherof thou sayest thou art ashamed. Consider the premises, and liue hereafter like an honest man (if thou canst) and that shall be the best plaister to cure that scar, which otherwise will neuer be healed, & being once whole & sound with continuance of that salve, thou maist then boldly shew thy face, which is, as yet so blemished, and alwaies regarde these wordes, veritas non querit angulos. Truth seeketh out no corners, nor searcheth for couleurable shifts.

## FINIS.



By gods much the more you are worthy of praise  
23v So much the less you are think your self  
I am, Cockrell

~~By me John Chamberlyn~~

Ch 2. 15 5



✓  
10  
10  
10